

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.  
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## SHERIDAN AND THE COLORS.

Rev. Edward A. Rand.

It was the brave Phil Sheridan  
Aid the hard-fought fray,  
Who saw his soldiers falling back,  
One bloody August day.  
Their lines were bruised and torn and  
crushed  
Before the battle-hall,  
Like stalks of grain in autumn-time  
When flies the thresher's flail.  
But hark! "Where is my battle flag?"  
Rang out the leader's cry.  
He saw it, seized it, and he shook  
Its flaming folds on high.  
Adown the field he fearless rode;  
He begged, he urged, he raved;  
Before his men, 'mid ringing cheers,  
That flag of freedom waved.  
'Twas good to see behind the flag  
The blue-coats once more form.  
'Mid rifle-shot and cannon-roar,  
What cared they for the storm?  
They charged — "Hurrah! brave boys!"  
— again;  
Loud did the war-cry ring!  
They broke across the hostile works  
Like torrent of the spring!

Above the grave of Sheridan  
The winds their wail ne'er cease,  
And where the awful charge was made  
The birds sing songs of peace.  
But never let it be forgot,  
In city-street, in country-way,  
How one man took the battle-flag  
And one man saved the day.

For oh, the time will surely come  
When you must go alone,  
And in your hand some banner take  
And make the fight your own.  
Alone must watch, alone must pray,  
And fight till Right has won;  
A host may follow, yet 'twill shine  
As Victory of One!

Watertown, Mass.

## The Outlook.

Very hardly China follows the lead of Japan in sending selected youth abroad for their education. But now that she has begun, she is not content with experimenting with a few. No less than three thousand young Chinese are to study military and naval tactics and the art of war in Germany, and others are to be sent to England, France, and Russia. A few will come to this country for an industrial education. It is difficult to calculate the results to the Empire that will follow this remarkable change of policy.

Lieut. Peary will start for Greenland again in July, but on a quest that will involve few risks or hardships. He is to go to Cape York to secure the great meteorolite which he discovered last year, and which is believed to be the largest in the world. The trip will, therefore, be only a summer one. With him will go a scientific party from Cornell University, headed by Prof. R. S. Tarr, the geologist. This party, with other excursionists, may be landed at Godhavn and prosecute their researches while the vessel is absent in the north, or may continue to Cape York and spend six weeks in glacial studies.

The Abyssinians have surrendered their Italian prisoners. Adigrat has been disarmed and abandoned. Gen. Baldisera has returned to Erythraea. The campaign which Italy undertook for the conquest of the Abyssinian highlands has cost her thousands of

lives, millions of money, and has ended in repulse and humiliation. She retains only the strip on the Red Sea, which Menelek is not inclined to dispute with her. Interest now centres in the advance of England up the Nile. Will she attempt what Italy failed to do? If she does not use her opportunity, Russia will probably secure a protectorate over the coveted empire of Menelek.

Tesla is perfecting a new electric lamp which, he thinks, will very shortly supersede the incandescent now in use and be both more brilliant and economical. He uses a vacuum tube on the same principle as that of the Moore tube previously described in these columns — Mr. Moore, indeed, borrowed his vacuum idea from Mr. Tesla's experiments along this line five years ago — but without an inside mechanical vibrator. The tube can be attached to an ordinary street circuit. The light evolved is snow white. By means of one of these tubes the inventor succeeded in having a clear photograph made of himself in an exposure of two seconds.

San Francisco has taken measures to keep its milk supply free from possible tuberculous contamination. Every cow within the city limits is to be subjected to the tuberculin test by officials appointed by the Board of Health, and those that are suspected to have contracted disease are to be promptly killed. No milk from the suburban districts will be permitted to enter the city for sale unless this same test has been applied to the herds supplying it. It would be wise if other cities should adopt similar precautions. Pittsburg, Allegheny, and Minneapolis have already done so. The enormous death-rate caused by phthisis and other tuberculous diseases would be greatly diminished if this test were made universal.

San Salvador accepts the plan of federation proposed in "the treaty of Amalapa," drawn up last year. Three Central American republics — Nicaragua, Honduras and San Salvador — are now associated in a federal diet, which will provide for mutual defence, the promotion of trade and commerce, the arbitration of disputes, and for concerted action in relation to foreign governments. Guatemala, following the lead of President Barrios, holds aloof; being the largest of the republics, she claims a leadership which the others will not concede. Costa Rica is too Catholic to unite with "the enemies of her church." Seventy years ago the federated five republics dissolved. Revolutions and quarrels have marked the history of Central America since that time. The new federation, though not complete, is a hopeful sign.

Cornell University has abolished the degree of Bachelor of Philosophy and Bachelor of Science. Only that of Bachelor of Arts is retained. Hereafter students who pass the entrance examinations for the four years' academic course may devote themselves to any studies they please provided they complete satisfactorily the amount of work required for each term. All studies are elective, including those of the freshman year. The only exceptions are military drill and physical culture. For admission the applicant must submit to an examination in certain elementary subjects, and must be prepared either in advanced Greek and Latin, or Latin and advanced French or German, or advanced French, advanced German and higher mathematics. The professional schools, of course, are not included in this legislation. The new policy makes Cornell the most liberal of all universities in its treatment of students.

Palestine is being slowly repopled by Jews. The colonies founded by philanthropic agencies are scattered widely over the land, and are prospering. Not all are self-supporting as yet, but they are manifestly increasing in size. At Ekron and Petah-Tekwah large tracts of marsh-lands have been reclaimed and made productive, and fruits of various

kinds and crops are successfully cultivated. Vine culture and wine-making is the principal industry at Richon-le-Sion, the largest of the colonies. The settlement at Zammarrin on Carmel is populous and flourishing. Considerable difficulty has been found in training the immigrants in agricultural ways, for which they have a positive disinclination; but this difficulty is being met by the agricultural school near Jaffa, where most of the pupils are boarded free of expense, and where elementary instruction in other branches is also given. As a result, there are already many model farms in Palestine conducted by Jews which serve as an object lesson to the native population.

## The Bertillon System in New York.

This method of measuring criminals for subsequent identification has been adopted in New York, and preparations are being made to apply it to the 9,000 convicts now incarcerated in the three State prisons, the six penitentiaries, and the Elmira Reformatory. Twelve measurements will be made of each man — the length of the ear, the length of the thumb, and other parts of the body — and carefully recorded and indexed. It has been computed that the chance that two men will present the same figures in the twelve measurements is 1 to 1,300,000,000. The law of the State provides that in case a criminal who has been released from prison on account of good behavior before his term expires is again convicted, the period deducted from his previous term shall be added to the second sentence. Heretofore many criminals have evaded this provision by a change of name or style of hair or whiskers. This will be impossible under the new system. When once his measurements have been taken and recorded, he can be identified infallibly, no matter what disguises he may adopt.

## Confederation in Australia.

New Zealand and West Australia still hold aloof from the proposed Australian Confederation. In January of last year a conference, representing the seven colonies, was held at Hobart. A measure was prepared for submission to the seven Parliaments, called the Federal Enabling bill. It proposed the calling of a convention to frame a federal constitution, which was to be submitted to a direct vote of the people in each colony for ratification. New South Wales was the first to sanction the bill. Victoria, South Australia and Tasmania have also accepted it. Queensland is expected to concur. The other two will require coaxing, and will perhaps join later. There are difficulties, however, still in the way of a confederation of the concurring five colonies, which may cause further postponement. Queensland has a labor question which may prove an obstacle, white labor not being suited to the production of its agricultural staples. Victoria is committed to protection and New South Wales to free trade. To harmonize discordant policies like these, will require great patience and much mutual concession.

## The Presbyterians in Council.

The General Assembly is holding its sessions this year in Saratoga, N. Y. Dr. John L. Withrow, of Chicago, is Moderator. The Assembly numbers nearly 800 members, representing 7,500 churches and nearly 1,000,000 communicants. Over three and a half million dollars were collected and disbursed last year through various Presbyterian agencies for missions and general benevolence. Up to this time of writing, doctrinal divergencies have not yet risen. An important question was decided on Friday, after prolonged debate: The young people were sustained in their allegiance to the Christian Endeavor movement. The scheme of forming a denominational society for the purpose of bringing the youth of the church into closer relations with the parent body and training them in Presbyterian doctrine and polity, was voted down. This leaves the young people free to con-

tinue their Christian Endeavor organizations at pleasure, and though the question may come up again, the Westminster League will not probably materialize. The committee on Sunday Observance presented a strong report against Sunday newspapers, baseball games and theatres, and Sunday bicycling for pleasure. Facts concerning the new Presbyterian building in New York city were made public. The site cost \$657,412.94; the total net cost, including the structure, up to July 1, 1895, was \$1,757,600.19. The Seamen's Savings Bank holds a mortgage for \$900,000 on it. The sale of the old building and the rentals of the new one, together with sundry gifts and legacies, will enable the building committee to handle this large enterprise successfully.

## No Subway in New York.

It seemed to be assured. The plans, after years of deliberation, had been perfected. Competent engineers had investigated the proposed route, studied all the contingencies, pronounced it practicable, and had carefully estimated the cost. It was thought that \$50,000,000 would cover the expense. Legal steps had been taken for the inception of the work. Its need was keenly felt. The elevated roads were seriously overtaxed, and a scheme for underground rapid transit appeared to be the only feasible one. The property owners on Broadway, however, objected. The foundations of the immense structures recently erected on the lower part of that thoroughfare would be endangered, it was contended, though the engineers gave assurances to the contrary. The final decision rested with the judges of the appellate division of the Supreme Court of New York. Their ruling was unanimous — and adverse. Two opinions were handed down, both condemnatory of the enterprise on account of cost. The view was taken that the expense had not been carefully considered; that it might amount to over \$90,000,000 and thereby raise the city's debt beyond the constitutional limit; that it would paralyze meantime such municipal improvements as might be found to be necessary; that, in a word, the scheme could not be undertaken without embarrassing the city's finances and impairing its credit. This decision kills the plan for the present, for there is no appeal. The Commission must now decide what alternate action can be taken. The elevated roads may be extended and a special express track added; or a new underground route may be selected.

## In Congress.

Several measures for the restriction of immigration were discussed in the House last week. That of Mr. McCall, requiring that all male immigrants shall demonstrate their ability to read and write, was adopted, with some amendments. In the Senate the bill which excited most attention and aroused most vehement opposition was that proposed by Mr. Butler, of South Carolina, which prohibits the issue of Government bonds without the consent of Congress. As Congress has failed to provide a sufficient revenue for the country, and persists in a policy of deficiency, the passage of this bill would practically repeal all laws on which loans could be made, and would end in repudiation. The matter went over to the present week. Should it pass the Senate, it would be overwhelmingly defeated in the House. What is known as the "Filled Cheese bill" — a measure designed to prevent fraud and increase revenue by imposing a Government license on the manufacturers of the article — came before the Senate on Saturday. The attempt was made to load the bill with various ridiculous amendments, such as increasing the tax on beer, ale, porter, tea, etc., all of which were promptly laid on the table. The discussion made it painfully apparent that the country has no ground for expecting the rehabilitation of its finances so long as the political complexion of the Senate continues as at present. Business men will breathe a sigh of relief when adjournment comes. The dead-lock in conference committee over the Naval bill continues, the principal bone of contention being the number of new ships. Agreement has been reached on the River and Harbor bill, and it has gone to the President — possibly to be vetoed. The Sundry Civil and Indian bills are still hung up, the conferees failing to agree on certain provisions in each.



## Denominational Peculiarities.

### VI.

IN this very interesting series, George S. Mallory, editor of the *Churchman*, told our readers "What the Protestant Episcopal Church Stands For;" W. C. Gray, editor of the *Interior*, "What Presbyterianism Stands For;" A. E. Dunning, editor of the *Congregationalist*, "What the Congregational Church Stands For;" Henry C. Vedder, editor of the *Examiner*, "What the Baptists Stand For;" C. A. Bickford, editor of the *Morning Star*, "What Free Baptists Stand For." The remainder of the series, soon to appear, will contain papers on: "What Lutheranism Stands For," by Charles S. Albert, editor of the *Augsburg Teacher*; and "What Methodism Stands For," W. V. Kelley, editor of the *Methodist Review*.

## WHAT DOES THE REFORMED CHURCH STAND FOR?

Rev. John B. Drury, D. D.  
Editor of the *Christian Intelligencer*.

THE Reformed Church came to America from the Continent, and is the embodiment of the Presbyterianism and Calvinism of the Low Countries, the Palatinate, France, and Switzerland, in contradistinction from that of Scotland and England. It is the oldest church of the Presbyterian order on this continent, introduced by the Dutch settlers of the New Netherlands when they settled on Manhattan Island. The oldest organization, the Collegiate Dutch Church of New York, has continued in unbroken succession from 1623. As a denomination the Dutch Church, now known as

### "The Reformed Church in America,"

has its strength still in New York and New Jersey, the States settled by the Dutch, though the later immigration from Holland, locating in Michigan, Wisconsin, Illinois, Iowa, and the Dakotas, has caused an extension into those States within the last fifty years.

The growth of the church was much hindered by a persistent holding on to the language of the fatherland, the steady drain upon its membership through removals to localities without churches of its own order, and the handicap of a foreign name as well as a foreign language. As a consequence, it today numbers only 618 churches and a membership of a little over 100,000. Yet no denomination surpasses it in the strength of its individual churches or the ability and efficiency of its ministry. In wealth, intelligence and evangelistic zeal it compares favorably with any church of the land.

With the exception of the churches born of the later immigration from the Netherlands—and these are rapidly becoming Americanized—the Reformed Church in America is in language and spirit thoroughly American. It became so much of a misnomer to call it Dutch that in 1867 the corporate name of the church was changed from the Reformed Protestant Dutch Church to its present title.

Its sister church from the Continent, long known as the German Reformed, but now the Reformed Church in the United States, was somewhat later in its organization. For fifty years and over it was, as the Dutch Church, under the care of the classes of Amsterdam, but became independent at the close of the eighteenth century, and, fed by the large German immigration, has grown to nearly double the size of its older and foster sister. Its line of development has been somewhat different from the Dutch Church, but, like it, it has become Americanized, and has attained marked strength in Pennsylvania, Virginia, the Carolinas, Ohio and the Northwest. It retains the essential characteristics of Continental Presbyterianism.

The third member of the Reformed body is small and inconsiderable, made up of later immigrants from Holland and a secession from the Dutch churches, and is characterized by ultra orthodoxy and conservatism, along with a tenacious cleaving to the language and spirit of the old country. It is known as the Christian Reformed Church, deriving its name and strength, such as it is, from the Separatists of the State Church of Holland.

In attempting to set forth the peculiarities of the Reformed Church and what it stands for, it will be understood that we are speaking for the oldest of these bodies, the organization known as the Reformed Church in America, the former Dutch Church.

From the sketch that has been given of

its origin, this church stands first and primarily for

### A Historic Spirit and Tradition.

Justly may it be proud of its descent from the "Churches under the Cross," and from those brave children of the Reformation who in a war of nearly a century wrested from Spain and the Roman hierarchy national independence and religious liberty, the story of whose struggle has been told so graphically by Motley. The Reformed Church in America is the American representative of the church baptized by martyr blood, and made, through its long struggle against Philip II. and the Inquisition, the exponent of unfaltering steadfastness for the truth, combined with the largest measure of religious liberty and toleration.

The church of today glories in being the child of the Dutch Reformation, and of having received its institutions, its doctrines, and its cultus from the most advanced, thorough, and intelligent of all the Reformation centres. It stands a historic church, and while many of its children are in other bodies, it desires to retain its name and its independence as a witness for what was won, and at so great a cost, for the world, by the faith, the valor, and the persistence of the fathers. So strong was this tie that it took a century and a half to break it, and its long continuance prevented the extension which might have been gained; but though no longer bound ecclesiastically to the fatherland, the history there made is cherished as part of its own, and its coat of arms, its motto and its colors are those of the heroic age and land in which it had its birth.

But no church can live on its history or its past. To have a right to be, it must stand for something more than a worthy and inspiring history. The Reformed Church of today, even more than in the past, stands for

### Soundness of Doctrine

—a stance holding fast to the Bible as the one infallible rule of faith and practice, and to the doctrines of grace. Alone almost among the churches it has three statements of doctrine—standards whose origin, character and expressions make a peculiarly full and clear setting forth of the church's faith as deduced from the Word of God. They are supplemental one of the other, and mutually interpretive. Of these three standards, first and oldest is the Belgic Confession, prepared by Guido de Bres in 1561, and soon adopted by the "Churches of the Netherlands which sit under the Cross" as their confession of faith. It is strongly Protestant, moderate and courteous in its statements of belief, and Calvinistic rather than Lutheran. Its second standard is the Heidelberg Catechism, prepared by Olivianus and Ursinus in the Palatinate. Published in 1563, and received cordially in the mother church of the Netherlands, it was soon formally adopted as a standard of doctrine, and ordered to be taught in the schools and regularly expounded from the pulpit. This catechism approaches more nearly to a general acceptance than any ever published, and has served to give a distinctive character to the Reformed churches among Presbyterian and Calvinistic bodies. It has persistently and effectively softened the harsher features of a logical Calvinism, through connecting doctrine with life, and treating Christian truth subjectively rather than objectively. Its contrast with the Westminster Catechism is exhibited by a comparison of the first question of each. The great Presbyterian standard begins by asking, "What is the chief end of man?" and answers, "To glorify God and enjoy Him forever;" while the Heidelberg Catechism asks, "What is thy only comfort in life and death?" and answers, "That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with His precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my Heavenly Father not a hair can fall from my head; yes, that all things must be subservient to my salvation; and therefore, by His Holy Spirit, He also assures me of eternal life and makes me sincerely willing and ready henceforth to live unto Him." It throughout teaches doctrine as a matter of experience rather than of mere belief, and speaks to the heart as well as to the head. It is the language of a trusting soul, a confession of faith by one who believes himself saved by Christ. To its influence is largely due the catholic and fraternal spirit which, while holding firmly to

its own apprehension of truth, fellowships readily and sincerely with all who love the Lord Jesus Christ. The "Canons of Dort" is the third symbol accepted by the Reformed Church in America. They were adopted in the Ecumenical Synod of Dordrecht in 1618, and define in opposition to the Remonstrants the church's belief on "Divine predestination," "the death of Christ and the redemption of man thereby," "the corruption of man," his "conversion to God," and "the perseverance of the saints."

Thus the type of doctrine in the Reformed Church may be described as Scriptural, Protestant, Evangelical, Calvinistic, and Catholic. Ministers are required to subscribe to the three standards, and pledge themselves not to teach any doctrine repugnant to that which is maintained by the church. But members are received without such subscription on confession of faith in Christ and a declaration of willingness to be taught by the church. The Reformed Church, further, stands for

### A Carefully Ordered but Not Rigid Form of Worship.

It is a partially liturgical church. The order of service is obligatory, as are its forms for baptism, the Lord's Supper, ordination and discipline, while the fullest liberty is accorded in the ordinary services. The church possesses quite a full liturgy, but with the above exceptions its use is optional. The observance of certain of the holy days—as Christmas, Good Friday, Easter, and Pentecost (Whitsunday)—was brought with the church from Holland, and has never entirely passed away despite the influence adverse to their hallowing from Puritanism and Presbyterianism.

The Reformed Church in its polity combines the stability of the Presbyterian system and the flexibility of the Congregational. It does this by making the governing body—the consistory—representative, through a possibility of change at the will of the church. Each elder and deacon is chosen to serve for a term of only two years, and half of the governing body can be changed each year.

Thus the Reformed Church occupies a middle position among its sisters. With truest catholic spirit it says to the Presbyterian, "In faith and order we are as sound and conservative as you;" to the Congregationalist, "We allow our officers to hold office only as the congregation wills, and our judicatories are carefully representative, and in practice scarcely more than advisory;" to the Episcopalian, "We are as careful as you in respect to orders, and appreciate and value a liturgy, though we do not care to make it a manacle for the freedom of worship;" to the Baptist we can say, "Our form for baptism recognizes that baptism can be administered by 'dipping in' as well as 'sprinkling';" to the Methodist we can say, "Your warmth of devotion and revival spirit have been an incentive to us, and we join hands with you in efforts to save souls." Thus are we catholic in organization and spirit.

We are also pre-eminently

### A Missionary Church.

Except the Moravians, our missionary work is the largest in proportion to the number of churches of any denomination, and gifts per member are next to theirs. Our mission fields in the order of their establishment are in China, India, Japan, and Arabia. In the two former countries practical Christian union is illustrated in the organization of native churches and judicatories in co-operation with the representatives of English and American societies of the Presbyterian order. Our Arocl (India) Mission has a well equipped and endowed theological seminary for the training of native ministers and evangelists. The Arabian Mission is yet young, but is doing excellent work in a field hitherto neglected, but of great promise and importance. Our church was the first to send missionaries to Japan, and reared the first native Christian church. All these mission fields have been peculiarly favored in the men who founded them and the success which has attended their labors.

The Reformed Church from the beginning has demanded a thoroughly educated ministry, and the average of intelligence and cultivation in the occupants of its pulpits is very high. It brought the school along with the church from Holland, and the school of the Collegiate Church of New York city is nearly as old as the church itself. It has been in continuous existence for over two hundred and sixty years.

The church has ever given freely of its members and ministers to other churches, and its fraternal spirit is conspicuous in the welcome given to ministers of other

churches to its pulpits, as well as in the many it has given to other bodies. The compact and relatively limited extent of the denomination has made the church like to a large family, and the principle of Christ's saying, "A prophet is not without honor save in his own country and in his own house," has had frequent exemplification. An unusual number of its leading pulpits have been filled from outside its own ministry—a stranger finding more favor than the child. However, our sons and graduates of our institutions have gone into other folds and taken the very highest rank. Thus the debt and credit between us and sister churches is pretty evenly balanced. Rutgers College and the New Brunswick Seminary, which is the oldest theological seminary in the United States, are among the best of such institutions, and Hope College and the Theological Seminary in the West are equally sending forth men thoroughly trained for the work of the ministry. The church furnishes an adequate number of able ministers for its own needs, though it must be confessed that Presbyterian Sessions of metropolitan churches capture an undue number of our brightest and ablest men. They seem better able to discover their merit than our Reformed Consistories. Apart from the eminently successful pastors who have been trained in our institutions now filling prominent pastorates in the Presbyterian and Congregational churches, among educators, going forth from New Brunswick, may be mentioned President Hartnaff of the Hartford Seminary, Professors Riddle of Alleghany, Van Horne of Tiffin, Graham Taylor and Abel T. Huizinga of Chicago, and President Raymond of Union College. Of missionaries apart from those laboring in our own fields, numbering names known wherever there is interest in missions, as those of Talmage, Souder, Chamberlain and others, Dr. Underwood of Korea went forth from us, while the recently deceased Arabic scholar and translator of the Arabic Bible, Dr. C. V. A. Van Dyck, was a son of our church.

The Reformed Church is seeking to do its part in evangelizing the world, and, under the blessing of God, is permitted its full share in the labor and the honor.

Because writing for a paper circulating largely outside the region where the Reformed Church is strongest and best known, I will be pardoned for making this brief sketch so largely historical.

New York City.

## A REMARKABLE RECORD.

Rev. C. W. Wilder.

WHEN in the summer of 1862 President Lincoln issued a call for 300,000 militia to serve for nine months, the old Massachusetts Sixth Regiment, which had been the first to respond to the call made in April, 1861, for troops to serve for three months, was again the first to take the field in answer to this new summons. The old regimental organization had been kept up from the previous year, though many of the men had, in the meantime, re-enlisted in other regiments. Under this new call some of the companies were consolidated, and it became necessary to recruit three new companies to complete the regiment.

Of these new companies, one, Company G, was recruited almost exclusively in Lowell, and made the fifth company in the regiment from that city. It was composed largely of mechanics, clerks, workmen and students, hurriedly enlisted from the manufacturing stores and schools of the city, and from college. It embraced in its membership men of almost every known employment and profession except that of the law. During the campaign, if a man was needed for any purpose, whether mechanical, clerical, literary or professional, from handling a pick or spade to preaching the Gospel, he could usually be found in Company G.

The number of religious men in the regiment was not large, but considerably more than half the whole number were in this company. Religious meetings started by its members were kept up in the regiment, when practicable, during the nine months, resulting in the conversion of many others.

The men ranged in age from eighteen to forty-three years, though the great majority were considerably under thirty, their ages averaging twenty-four and a half years.

Composed as the company was of men of more than ordinary intelligence and character, it was quickly nicknamed by the rest of the regiment the "Kid Glove Company," and prophecies were freely made that its



members would be used up in three weeks. It soon, however, became the best-drilled company in the regiment, and the men transferred from indoor and sedentary employments to active outdoor life rapidly developed in physique, so that during the entire campaign there was less sickness and more men in proportion to its numbers always reported for duty than in any other company in the regiment. Nothing was ever heard about the "Kid Glove Company" after the first three weeks. In the nine months of its service none were killed, though some were wounded, and only one died from sickness, so that ninety-five returned home.

In 1872 the survivors formed an organization known as "The Old Company G Associates," and have held annual reunions since, the twenty-fifth having been held, Feb. 20, in Andover, at the house of Comrade George W. Wiggin, at his urgent invitation.

Some interesting facts were brought out at this reunion: Of the ninety-six men mustered into the United States service in Company G, August 31, 1862, 67 are known to be living; 23 have died; 6 are missing, some of them having been lost sight of for many years, and a part of them, perhaps all, are probably dead. Thus, after almost thirty-four years, 67 out of 96 still survive, or 7 out of every 10. Can this be paralleled?

Holliston, Mass.

## The General Conference.

Monday, May 18.

THERE were three sessions of the Conference on Monday. At the regular morning session Bishop Newman presided, and Rev. Dr. Alfred Hodggetts conducted the devotions. At the afternoon session Bishop Goodsell presided, and Dr. A. W. Harris conducted the devotions. These sessions were devoted mainly to the taking of ballots for the election of two Bishops, a report of which was sent by telegram to this paper and appeared in our last issue.

While the tellers were out counting the votes, some miscellaneous business was transacted, relating mainly to minor changes in the verbiage of the book of Discipline.

The committee on Revisions recommended that the Bishops be requested to prepare a simple form to be used in the reception of members on probation, and the recommendation was adopted. This committee also recommended that certain changes be made in the method of giving church certificates, and providing for the renewal of the same when the time for which they have been given shall have expired, and defining the relation to the church of a person holding a certificate. The recommendation was adopted.

Rev. D. M. Morris and Judge E. B. Perkins, representing the Methodist Episcopal Church, South, were introduced.

Rev. Dr. Watkinson, the delegate from the British Wesleyan Conference, was presented, and spoke his farewell, saying:—

"Bishop Newman and Dear Brethren: All I wish to say to you this morning is to wish you a very affectionate farewell. My experiences in America have been an unqualified pleasure. I came to you in great feebleness of health and with many misgivings; but I leave you all the better physically, although I ought not to enlarge on such a question as that; but certainly greatly refreshed in spirit. I thank you greatly for your kindness to me, and can assure you that my visit to this country will be to me in all coming days a most delightful memory."

To which Bishop Newman responded thus gracefully:—

"I beg to assure you, my honored brother, that we shall cherish the memory of your visit here with delight; and I may say, with gratitude to the Almighty Father for preserving you and bringing you safely to the seat of the Conference, that the impressions which you have made by your addresses and by your sermons are imperishable upon our hearts. May God bless you! May He charge the winds and the waves to be kind to you, and bring you to dear old England in peace and safety again!"

There was some discussion concerning the best methods of dealing with the supernumerate, but the report was ultimately recommitted.

The Conference met in the evening, Bishop Warren presiding. Rev. C. W. Winchester led the devotions.

Hon. E. B. Perkins, fraternal delegate from the Methodist Episcopal Church, South, and Rev. Dr. John Lathern, of Canada, were introduced and delivered fraternal addresses.

Tuesday, May 19.

Bishop Bowman presided. Rev. Dr. D. H. Muller conducted the devotions, reading a selection from Isaiah 12, and the hymn, "Never Further Than Thy Cross," was sung.

After the reading of the journal a motion was made for an indefinite postponement of the election of Bishops. The proposition was discussed by Dr. J. M. Buckley of the New York East Conference, Rev. James R. Mace of New Jersey Conference, Rev. Charles D. Hills of the New Hampshire Conference, Dr. A. J. Kynett of the Upper Iowa Conference, and was defeated.

The fourteenth ballot was then taken, which resulted as follows: Cranston, 261; McCabe, 258; Butts, 123; Hamilton, 149; Neely, 112; Bowen, 25.

The fifteenth ballot was as follows: McCabe,

344; Cranston, 328; Butts, 112; Hamilton, 109; Neely, 50; Bowen, 30; and Dr. C. C. McCabe was declared elected, amid great applause.

The result of the sixteenth ballot was: Cranston, 366; Butts, 82; Hamilton, 36; Neely, 10; and Dr. Earl Cranston was declared elected.

Bishops-elect McCabe and Cranston were conducted to the platform amid the wildest applause.

It will be seen from the above that Dr. McCabe was elected on the fifteenth ballot, and Dr. Cranston on the sixteenth.

Considerable important business was transacted by the Conference between the balloting. An interesting discussion ensued on the subject of Conference evangelists, based upon the following report from the committee on the State of the Church:—

Your committee begs leave to report:—

WHEREAS, There is a strong and manifest desire on the part of many pastors in the Methodist Episcopal Church for the appointment of Conference evangelists; and

WHEREAS, The Bishops of the church are not permitted by the law of the church to make such appointments; therefore,

Resolved, That this General Conference authorize the insertion, in ¶170, §3, Div. 4, of the Discipline, of an additional or seventh item, which shall read as follows: One or more members of an Annual Conference to do evangelistic work, on charges within that Conference if invited by their pastors, and in co-operation with them, or in neglected territory within any district, when requested by, and in co-operation with the presiding elder of such district. Provided, the Conference shall determine by vote how many of its members may be thus appointed, and provided further, the said Annual Conference shall by vote of two-thirds of its members present and voting request such appointment.

Supplementary to Report No. 1.

To be inserted in its proper place in the Discipline by the editor.

"No pastor shall engage an evangelist other than those appointed by the Bishop of his Conference, without first obtaining the written consent of his presiding elder."

J. D. WALSH, Chairman pro tem.  
WILLIAM A. LEITCH, Secretary.

W. S. Mathew said:—

"I am profoundly convinced that the church needs to authorize the work of a true, holy man of God as an evangelist. I believe that we ought to take advantage of the present temper of the church, which is calling into the field these men who have special gifts and whose work is honored of God in the salvation of men. But it is with the second part that I am specially concerned. In the region where I live we are in great danger from the men and the women who come to our churches unauthorized, and who work in various ways; who often preach that which is not the true doctrine; who sometimes divide the church, and who cast reproach upon the worthy name of Jesus Christ. I believe that if you authorize the Conference evangelist, God will raise up men who will do this work effectively and to the honor of the church; and if you pass this supplementary report, you will make it possible to shut out those people who injure the church and who divide our forces. I am in favor of this report."

Dr. A. B. Leonard said:—

"I regret exceedingly that there has been aroused in our church in the last few years a decided prejudice against the evangelist. It is not difficult to ascertain why that prejudice has been aroused. There have been irresponsible persons that have been coming at large through the church and holding meetings where they could find open churches, sometimes to the damage of the cause of Christianity, and to the great injury of the church where the meetings were held. Now, while this is true, there are evangelists that are helpful. One of the most difficult things for a pastor to do is to conduct a series of meetings, evangelistic meetings, alone, without the assistance the evangelist can give. I testify out of an experience of many years in the pastorate, during which time I never had a professional evangelist with me but once, that to go through a series of meetings for a month or six weeks is to utterly exhaust one's strength and leave him almost unfitted, when the campaign is over, for the duties that devolve upon him in taking care of the results of those meetings. We need a specialist in this matter of evangelistic work. The attention of a pastor is necessarily divided among many things, but an evangelist that gives his whole time and thought to the question of arousing the church and awakening sinners and bringing them to Christ, can be of great service; and if we can have this class of ministers in our churches, that are under proper restraint, under proper regulation, as provided for in the report from this committee, these irregular, these irresponsible, persons who damage the church can be pushed aside, and those that the church endorses can be employed, and these will be helpful not only to the pastor, but greatly helpful to the churches. I believe that the closing item of this report should be stricken out—that it requires the consent of the presiding elder; but that that goes before ought to be adopted. It sufficiently guards every interest; it protects the pastor; it protects the church; it protects the presiding elder's district; we can safely adopt this passage, and if we do it I believe we will contribute greatly to the spiritual quickening of the church and the conversion of sinners."

Robert Forbes said:—

"If there is any important question before this General Conference, this is an important question—more important than who shall be elected Bishop, and that is important. This whole matter of revivals, revivalists and evangelists has been degenerating to a great extent; especially up through our Western country. Why, we have got so far along there now that you can hold up your hand for an evangelist and he will put you down as converted; they will get around pretty soon (they have in some places already), so that you can sign a card and send that in, and you are regarded as one of the converts. The next thing that I expect to hear is that they will send in a cabinet photograph and have it baptised by sprinkling! Pretty soon they will get it down so fine that you can join in full connection by telephone—get it down that fine."

"But, brethren, the ideal thing is that every man should be his own evangelist. Yet there are some men who are not gifted in that way. There is myself, for instance. I am not gifted in that way particularly, and I would like to be able to call in the assistance of a man of evangelical fervor, enthusiasm of spirit, and thoroughly orthodox and Methodist in all his ideas. And if there are such men, they can

secure the endorsement called for in this report, and we want to guard this very carefully. I am in favor of the report."

J. D. Walsh said:—

"There are evangelists and evangelists. There are those who revolve in our firmament and who are accredited to all the churches; and then there are wandering stars; for one star differeth from another star. There is one who comes about a month after his photograph has been sent on the field; and then there is another who comes bringing his box of brand-new hymn-books, hymn-song books, to take the place of those the church has authorized; and there is still another who comes with a brilliancy of imagination, a rhetorical skill, that would even put to blush the cheek of these reporters of Cleveland, for he reports the meetings which he has held, in the place where he has come by invitation. Then there is another man, a man of God, called to be an evangelist, to go among the churches, as was Rev. S. A. Keen of blessed memory. He held meetings at the session of the General Conference four years ago, when all the seats occupied by the delegates in the morning, and all the galleries that were filled by the people in the morning, were filled with people in the afternoon again between 4 o'clock and 5 o'clock, and scores and hundreds every day were reclaimed as backsliders, or converted unto God, or were led to seek salvation under his ministry. And it would have been the delight of that man to have remained in his Conference and to have been appointed by the Bishop when he was traveling at large among the Conferences and among the churches. Let us keep such men in the itinerant ranks."

The report was adopted without modification.

After the election of Bishops, a ballot was taken for Publishing Agents at New York: Whole number of votes, 504; necessary to a choice, 252. Dr. Homer Eaton received 428, and was declared elected. There was no other election on the first ballot. Charles R. Magee received 130 votes, George P. Mains 104, W. M. Swindells 74, R. R. Doherty 94, William W. Evans 50, James M. King 56, J. D. Hammond 22. There were many scattering votes.

The order of the day was then taken up—the reception of deaconesses and foreign missionaries.

Bishop: These are the deaconesses representing the Methodist Episcopal Church in a very important work, and we are happy to see them. I know they are doing a grand work in the country, all over the country, wherever they go; I hope they will be spared to many years of usefulness here and then have a blessed home up yonder.

After the deaconesses had left the platform a number of foreign missionary ladies came forward.

Bishop: These are the ladies engaged in the foreign missionary work. Like the deaconesses, they are doing magnificent work abroad.

A Delegate: We would like to know the names of these ladies respectively.

The Bishop: I don't know them.

The Bishop then presented each one of the ladies to the Conference by name, and each one was received with applause. Miss Frey from North China; Miss McAllister from Africa (Liberia); Mrs. Scott from North China; Mrs. Scott from Northwest India; Mrs. Plumb from Foochow, China; Mrs. Parker from India; Mrs. Butcher from North India; Mrs. Thoburn from India; Mrs. Warne from India; Dr. Bradley from India; Mrs. Wilcox from Foochow, China; Mrs. Fox from Poona, India; Mrs. Tono Inouye from Japan; Miss Cubillo from South America; Mrs. Drees from South America.

The following brethren were then presented: Waugh of India; Lewis of West China; Parker of India; Wilcox of Foochow; Hollister of South India; Butcher of North India; "Father" Drees of South America; Hoskins of Northwest India; Scott of North India; Craven of North India; Warner of Calcutta; Stunts of North India; Soper of Japan; Baker of South India; Scott of Northwest India; Potts of Poona; Hookway of North India; Nichols of Central China; La Petra of South America; Jones of Korea; Cubillo of South America; Butler of Mexico; Manning of Mexico; Cartwright of Mexico; Valderamma of Mexico; Honda of Japan; Harris of San Francisco; McNabb of Foochow; and lastly the Bishop introduced, amid great enthusiasm, Bishop William Taylor of Africa, "the father of them all."

Wednesday, May 21.

Bishop Foster presided and conducted the devotions, reading the 13th chapter of First Corinthians, and the hymn, "Jesus, Thou joy of loving hearts," was sung.

After some miscellaneous business the second ballot for the New York Book Concern Agent was declared, as follows: Total number of votes, 480; necessary to a choice, 241. C. R. Magee, 198; G. P. Mains, 132; R. R. Doherty, 50;

W. M. Swindells, 45; W. W. Evans, 37; J. M. King, 24; scattering, 7; and there was no election.

The first ballot for the Western Book Concern Agents was declared as follows: Total number of votes, 496; necessary to a choice, 248. Lewis Curtis, 301; G. B. Johnson, 184; Samuel Dickie, 117; H. C. Jennings, 96; W. F. Whitlock, 66; W. R. Halstead, 64; L. A. Belt, 53; J. J. Bentley, 40; C. C. Lasby, 37; S. H. Pye, 31; H. C. Weakley, 23; H. C. Dickhaut, 17; and Lewis Curtis was declared elected.

The report of the third ballot for Book Agent at New York was as follows: Whole number of votes cast, 498; necessary to a choice, 250. W. F. Whitlock, 1; J. D. Hammond, 2; J. M. King, 5; W. W. Evans, 9; W. M. Swindells, 17; R. R. Doherty, 34; C. R. Magee, 194; G. P. Mains, 236; and there was no election.

The second ballot for Western Book Agent resulted as follows: Whole number of votes cast, 497; necessary to a choice, 249. G. B. Johnson, 143; H. C. Jennings, 127; S. Dickie, 77; W. F. Whitlock, 54; W. R. Halstead, 43; Leroy A. Belt, 15; J. J. Bentley, 15; C. C. Lasby, 11; scattering, 12; and there was no choice.

The fourth ballot for New York Book Agent resulted as follows: Whole number of votes, 500; necessary to a choice, 250. Charles R. Magee, 154; G. P. Mains, 339; and Dr. Mains was elected.

The third ballot for Western Book Concern Agent was as follows: Whole number of votes, 508; necessary to a choice, 255. H. C. Jennings, 235; G. B. Johnson, 177; S. Dickie, 30; W. R. Halstead, 30; W. F. Whitlock, 29; scattering, 7; there was no choice.

The fourth ballot for Western Publishing Agent resulted as follows: Whole number cast, 510; necessary to a choice, 255. Jennings, 344; Johnson, 135; Dickie, 14; Halstead, 14; Whitlock, 11; scattering, 5; and Dr. Jennings was declared elected as second Agent of the Western Book Concern.

The names which are to become familiar to the church in connection with our great publishing interests are Eaton & Mains at New York, and Curtis & Jennings at Cincinnati.

Before the balloting for Missionary Secretaries began the names of the candidates were called for, and the secretary read them as follows: A. J. Palmer, A. B. Leonard, W. N. Brodbeck, W. F. Oldham, T. B. Neely, J. W. Hamilton, S. L. Baldwin, W. P. Smith, Merritt Hulburd, Frank Bristol, T. C. Hiff, R. Forbes, E. M. Taylor, J. S. Chadwick.

Dr. J. W. Hamilton then arose and made the following statement:—

"I want entire quiet, if you please, and there will be no difficulty in hearing me all over the room, and I desire every delegate to hear what I have to say. I would not be a brother if I did not appreciate the kindly expression which has already been given me by this Conference. My remark does not involve my personal preference. I have never selected for myself any position in the church or any appointment. My name has been announced this time without my knowledge. I am not in the position in which I was in New York. A kindly and careful brother, Dr. Lathern, nominated me for the second place, and I was in a strait betwixt the two. I took the matter into my own hand. I desire to say to the Conference this morning, for it is just to myself and brethren who know my position on this floor, that as I am already in a General Conference office, I have no responsibility, and did not know that I was to be nominated now. I did authorize, when the proper time appears, my nomination for the position I now hold."

The delegates then proceeded to cast their ballots.

The first ballot for Missionary Secretaries resulted as follows: Whole number of votes, 512; necessary to a choice, 257. Of these A. B. Leonard had 386, A. J. Palmer 300, J. W. Hamilton 121, W. N. Brodbeck 113, W. T. Smith 108, S. L. Baldwin 107, Merritt Hulburd 78, T. B. Neely 63, J. S. Chadwick 53, W. F. Oldham 51, T. C. Hiff 32, F. M. Bristol 29, R. Forbes 22, John Mitchell 15, E. M. Taylor 14, scattering 42; and A. B. Leonard and A. J. Palmer were declared elected.

The second ballot for the third missionary secretary resulted as follows: Whole number of votes, 494; necessary to a choice, 248. J. W. Hamilton 178, W. N. Brodbeck 102, W. T. Smith 101, S. L. Baldwin 57, M. Hulburd 17, W. F. Oldham 11, J. S. Chadwick 10, scattering 18; and there was no election.

Between the taking of the ballots some important business was transacted.

The committee on the State of the Church presented, through Dr. J. D. Walsh, its report No. 2, which was as follows:—

"Your committee to whom was referred certain memorials and petitions, asking that the election of agents, secretaries and editors be taken from the General Conference and assigned to the Book Committee and the several boards,

"Pure and Sure."  
**Cleveland's**  
BAKING POWDER.  
Once try it, always buy it."



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ALLIANCE CARBIDE CO., N. Court St., Cincinnati, O.





beg leave to report that we do not recommend any change in the present mode of such elections."

Dr. Walsh said:—"I wish only to say that your committee very carefully considered this matter, and heard arguments pro and con, and reached the conclusion by a decided majority, after a patient consideration of this subject, and we do not suppose that it is now necessary to take up any further time."

The report was adopted. Report No. 3 from this committee, known as the report on Amusements, was read and presented as follows:—

"After carefully considering the various memorials before us, after reliable information obtained concerning the constitutionality of §240 of the Discipline, now pending in the committee on the Judiciary, we are persuaded that it is not advisable to make any change in the aforesaid article as it now stands in the Discipline."

An exciting discussion ensued, which was opened by Rev. Dr. Levi Master, of the Michigan delegation, who said:—

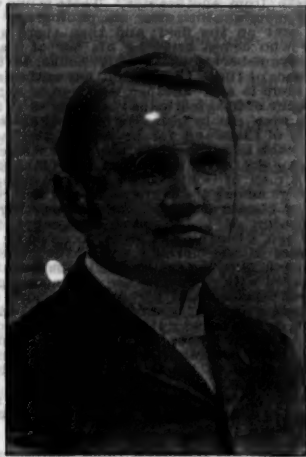
"I sincerely desire that what I have to say on this question shall not be construed to mean an argument in favor of those proscribed amusements, but rather an argument in favor of the right of individual conscience and the right of individual judgment. I am coming more and more to be convinced that the action of the General Conference of 1872, that put into our Discipline that proscribed list of amusements, was a great mistake, and involves us, and will continue to involve us, in constant embarrassment. It was sufficient to have pronounced upon the general principle that no amusements or recreations should be taken that could not have been taken in the name of the Lord Jesus. We ought to have left the application of the principle to the individual conscience and judgment. And the question comes to me more seriously embarrassed by virtue of this fact, that there is no agreement in the judgment of Christendom upon the point. If it were the universal agreement or judgment of Evangelical Christendom that under no circumstance could a person indulge in any one of these proscribed amusements without the commission of sin, it would be a different thing. If under no circumstances could a young husband and a young wife, in the quiet of the evening hour in the home, engage in the game of cards without committing sin; and if under no circumstances could any one attend the theatre, presenting one of the dramas of Shakespeare, without committing sin, then we might very safely put into the Discipline this list of proscribed amusements. But the common judgment of Evangelical Christendom does not bear out this proposition. There are multiplied thousands of members of our church that are not clear on this point. And now we come in the name of the highest authority of the church, and we say that under any circumstances, if you engage in any of these things, you are liable to expulsion from the church. We forbid under any circumstances under pain of expulsion from the church."

"Now, I say to you, it is because the great Roman Catholic Church assumes to deny the right of private judgment and the right of private conscience in these matters, beyond even such a limit as this, that she has become the great oppressor of the conscience and judgment of the world. We cannot afford to follow and continue to follow in the wake of the Church of Rome. And then I submit that government by conviction within is a thousand times better than a judgment by authority without. And I submit again, that if we are going to have a proscribed list of amusements, you want to reconstruct your list. If you forbid the attendance at the theatre and on horse-racing, why not forbid the attendance on the modern game of football, as barbarous in such cases as a horse race? If you forbid a game of cards, why not a game of billiards? And more than that: the law as it is a dead letter. It is not enforced. It will not be enforced. It cannot be enforced. There is not a pastor in any of the great churches in the great cities that can enforce this law. And disrespect for any one law leads to disrespect for all law."

Dr. J. B. Graw, of the New Jersey delegation, said:—

"I regard it, brethren, as extremely unfortunate that any one should be found on this Conference floor favoring the removal from our Book of Discipline of §240. We are living in what may be termed an age of worldliness and sinful pleasure, and if this paragraph is removed from our Book of Discipline it will carry joy to the hearts of those who belong to our churches and yet who are not regarded as spiritually-minded. No matter what we may say, no matter what explanations may be made, the removal of this paragraph from our Book of Discipline will be regarded as a movement in favor of worldliness; and if there ever was

a time when we needed a deeper and fuller and richer baptism of the Holy Ghost, this is the time. I ask the question—Who among us is prepared to say that any one of these sinful and worldly amusements specified in this chapter should be practiced by our church members? As a pastor I have confronted this question within the past year. My name has been her-



Rev. A. J. Palmer, D. D.  
New Missionary Secretary.

HE was born at Frenchtown, N. J., Jan. 18, 1847. His father is Rev. A. M. Palmer, now, and for many years past, an honored member of the Newark Conference. He enlisted as a private soldier in Company D, New York Volunteers, July 30, 1861, serving in the army until Sept. 20, 1864. On the 18th of July, 1863, during a night assault on Fort Wagner, S. C., he was captured, and spent nine months in Confederate prisons. His extreme youth rendered him an object of interest, both as a soldier and prisoner, for he was only a little more than fourteen when he enlisted and sixteen when he was captured, and rather small for one of his years. His famous lecture on "Company D, the Die-no-More," is a thrilling story of his experience in the army and in captivity.

After the war he prepared for college at Pennington Seminary and entered Wesleyan University, from which he graduated in 1870. In 1871 he joined the Newark Conference, and was transferred to the New York Conference in 1876, in which he has filled many important appointments. Among these are Park Avenue, New York city, two terms; St. James', Kingston, N. Y.; First Church, Yonkers; and St. Paul's, New York city, of which he was pastor at the time of his election to the secretaryship of the Missionary Society. He also served one term as pastor of Simpson Church in Brooklyn, and one term as presiding elder of the New York District.

Dr. Palmer was secretary of the General Conference Entertainment Committee in 1888, and chairman of the same committee in 1892 and 1896.

aided from the Atlantic to the Pacific as having taken ground against dancing, theatre-going and worldly pleasures: and the people who have favored that in our churches have said, 'The General Conference will remove this paragraph, and then we shall enjoy a larger liberty.' About the only argument, Mr. Chairman, that can be made in favor of the removal of this paragraph is that it specifies a number of sins and fails to specify them all. Why, sin multiplies and ramifies to that extent in our day that if you were to specify every sin in the catalogue of hell there would be an increase of sins. Now, this paragraph declares that not only should these sins be condemned by the church, but all other sins of similar character. I hope the paragraph will remain, I stand for pure Methodism; and as I stand alone, in the name of God I will go down with the old flag flying, standing by the old principles."

Editor J. F. Berry, of the Epworth Herald, said:—

"It will be admitted by all the members of this Conference that if any class of the membership of the Methodist Episcopal Church is vitally interested in this discussion it is the young men and women of the church. This is not a question which concerns the fathers and mothers, the grandfathers and grandmothers, so much as some other questions that have been before this body. Some months ago I opened the columns of the Epworth Herald for a full and free discussion of the question. I called upon any reader of the Herald to formulate some general deliverance that would be a proper substitute for the prohibition which has been objectionable to some brethren. In response to that appeal there were but two general deliverances sent in. They were very unsatisfactory to the young people, so far as I could judge, and did not meet with any general, hearty response. I was immediately flooded with petitions and protests from the young people of our constituency; and only in a comparatively few cases were there any intimations that the young people represented in the Epworth League had any desire for the modification which has been proposed in these memorials. If the young people of our church were anxious for this change, I would feel that it would be proper for us to consider the question with great deliberation and with very great care; it would seem as though it would be advisable for us to devote a good deal of time to the consideration of the question. But from Maine to California, from Minnesota to the Gulf, wherever this question has been proposed in our conventions, so far as I have yet heard, there has been a universal and unanimous protest against this modification. I believe that I am not assuming too much when I stand in this presence today and presume to represent the young people, the vast majority of the young people, of the Methodist Episcopal Church. Brethren in the General Conference, if you wish to please us, if you wish to stand by us in our conscientious preferences, if you wish to voice the convictions of young Methodism in this land and around the world wherever we

are represented, allow §240 to remain just as it is.

"So far as this catalogue is concerned, I ask you, are not the popular worldly amusements which have been the greatest agencies in the hands of the devil to lead our young people away from the paths of holiness and right, mentioned in this catalogue now? As one speaker has said, it would be impossible to keep up with the inventions of the devil and make a new catalogue every year. We have provided for that by enumerating those amusements that seem most subtle and dangerous. And then it is assumed that amusements of this character are also to be avoided. Brethren, in the name of young Methodism, in the name of the future of our great organization that is trying to build up the intellectual, social and spiritual life of the church of tomorrow, in the name of the deeper spirituality of Methodism, in the name of the kingdom of our Christ that we love so much, vote down any proposition that seeks to take away from these young people the safeguards which are given them in the prohibitions which are found in §240."

Dr. Walsh, in closing the discussion, said:—

"This unfortunate chapter has been in the Discipline since 1872. It is a chapter encompassed with infirmities. Some one has attempted, in the insertion of the words, 'for proper regulation for our churches,' to do some legislating. And it has always impressed me, since it has been in, as smattering of ill-chosen words, from an ill-considered attempt at legislation. There are one hundred and more words with nothing to divide them but a comma; and it enters into several different relations of evil-doing, and of voting, and of other matters, and then comes to the specifications. I direct your attention to the fact that the Methodist Episcopal Church has acquired a reputation in her administration as against these four specifications that have been moved to be stricken out of this report, long before 1872; but they, having been introduced here into this place, however awkwardly, deserve to remain until there shall arise some one (and I hope he will arise during the next quadrennium) who shall present a substitute for this chapter that may be one, or two, or three chapters, wherein the matters recited shall be properly placed. If it were taken out now there would not anything stop the outside world, and a good deal of the inside of our church, from believing all objections to the specified amusements were removed by the action of this house. I believe we are shut up to the necessity of keeping it until some time when a worthy chapter or chapters shall be made to take the place of this that I call an unworthy chapter."

The report, advocating no change in the present paragraph, was adopted by a large majority.

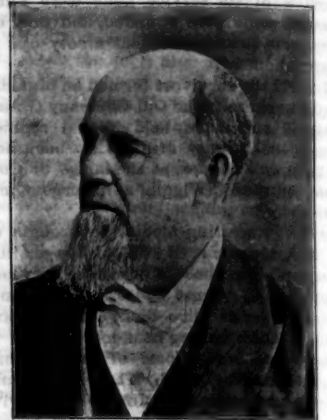
A touching scene occurred at 11 o'clock as Bishop Foster laid down the gavel—probably not to lift it again in the General Conference. Rising to his feet, he said:—

"I desire perfect silence and quiet while I make a remark or two myself. Bishop Goodsell will be under the necessity of leaving the Conference before his turn to preside. I am, therefore, as he had so short a presidency in the body, going to ask him to preside the last half of this morning's session, as he must retire before he has another opportunity. But I desire to say a word or two, and that every ear here should hear it—in the gallery and on the floor—and therefore I request perfect silence. It is said 'louder.' You can hear now if you are perfectly silent. I feel it my duty to make a remark with regard to the action of the General Conference, with respect to myself, a few days ago. The reason of the necessity is this: I am having telegrams and letters from all parts of the country denouncing that action as an outrage, as cruel and as brutal. These letters amount to large numbers. They represent the feelings of people that do not understand the case at all. The report has gone through the country with good intent through those who do not understand our economy. I want, therefore, to say for myself that I have been now fifty-nine years a Methodist preacher, a member of this brotherhood. The word 'humiliation' has been used, in fifty-nine years, I want to say with emphasis, to my knowledge I have never performed an act or uttered a word that deserves to humiliate me before the American people. I want to say further that in fifty-nine years no Bishop, no Conference, no body of men—Methodist men—with whom I have been associated have ever performed an act toward me that humiliates me. I have been regarded and treated with love and consideration for fifty-nine years. I have never sought nor asked anything from the church, or any officers of the church. The church has freely given me honors that I never deserved. I carry with me the grateful sense of this fact, and shall carry it with me to the grave. The economy of our church recognizes a great fact: that there comes a time in a man's life, if he lives long enough, when he is superannuated; when he has done all the service that he ought to be expected to do. I recognize the fact that that time has come in my life. I respect this body for saying so. There is not a particle of feeling in my mind with regard to your action that makes me construe it as at all dishonoring to myself. I believe it comes from hearts of pure love and generous affection for me, and I shall go to retirement from this General Conference—not from my

episcopacy; I shall carry that glory with me to the grave—but I shall go, feeling that all Methodism—all Methodism except a few—all Methodist preachers, have for me personal regard and real affection. I therefore wish to make this statement that you may understand that I am not humiliated; that I do not feel it in the slightest degree, and that you have done exactly right."

His words were greeted with general and prolonged applause, accompanied by the Chautauqua salute, all rising.

Bishop Foster then requested Bishop Goodsell



Rev. William T. Smith, D. D.  
New Missionary Secretary.

HE was born in Sangamon County, Ill., in 1841, and baptized by Peter Cartwright, the eccentric frontier preacher. For thirty years he has been an active member of the Des Moines Conference, where he rapidly rose to a prominent position as a preacher, pastor and presiding elder. For sixteen years he has filled some of the most important charges in his Conference, and for twenty years has been recognized as a representative member in the body, having served three terms as presiding elder, and having done much to advance the benevolent work of the Conference. His Conference shows rapid and healthy progress in every good work during that time. The increase in its membership has been over 30,000, and the increase in the valuation of its church property over \$1,000,000. The contribution to the missionary cause in 1875 was \$5,338, and in 1896 it was \$26,651. In bringing about these magnificent results Dr. Smith has taken a leading part. Through the Easter Sunday Children's Missionary programs and exercises which he has prepared, and movements which he has organized for the advance of missionary benevolence, large sums have been brought into the treasury of the Society. The four Iowa Conferences and the South Dakota Conference recommended him for the position to which he has been elected, on the death of Dr. J. O. Peck, the late lamented secretary.

to take the chair, which he did and presided during the rest of the session.

Bishop Bowman, who was on the platform, then arose, and said: "I desire simply to say amen to all that our dear Bishop Foster has said."

These remarks were also received with applause, accompanied by the Chautauqua salute, the entire Conference rising and breaking into singing, "Blest be the tie that binds."

Thursday, May 21.

Bishop Merrill presided. Dr. E. H. Yocum conducted the devotions, and the hymn, "In the cross of Christ I glory," was sung.

After the reading of the journal and some unimportant miscellaneous business, the Conference proceeded to take the third ballot for the third missionary secretary, which was reported as follows: Whole number of votes cast, 488; necessary to a choice, 245. J. W. Hamilton, 180; W. T. Smith, 155; W. N. Brodbeck, 99; S. L. Baldwin, 48; and there was no election.

The fourth ballot was taken, with the following result: Whole number of votes cast, 500; necessary to a choice, 251. J. W. Hamilton, 236;

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Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

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W. T. Smith, 211; W. N. Brodbeck, 58; S. L. Baldwin, 20; and there was no election.

The fifth ballot was reported: Whole number of votes cast, 509; necessary to a choice, 255. W. T. Smith, 291; J. W. Hamilton, 230; and Dr. W. T. Smith was declared elected one of the three missionary secretaries.

Nominations were made for secretaries of the Freedmen's Aid and Southern Education Society, including the following names: J. C. Hartsell, J. W. Hamilton, W. L. Davidson, Merritt Hulburd, W. N. Brodbeck, John Mitchell, W. H. W. Rees, M. C. B. Mason, J. F. Core, J. L. Albritton, W. H. Hickman, E. L. Eaton, F. M. Willis, D. H. Moore, J. E. Williams.

In quick succession the following delegates withdrew their names as candidates.

Dr. D. H. Moore said: "David H. Moore is not a candidate under any circumstances for this office."

Dr. W. N. Brodbeck: "I have no idea who nominated me, but under no circumstances am I a candidate for this office."

W. F. Hickman: "I cannot consent to have my name run for this office."

J. L. Albritton: "I trust the brethren will not consider me at all. I am not a candidate, and I do not know who nominated me."

M. Hulburd: "I wish it to be understood that I am not a candidate for this or any other office."

The ballot resulted as follows: Whole number of votes cast, 492; necessary to a choice, 247. J. C. Hartsell, 311; John W. Hamilton, 308; M. C. B. Mason, 174; W. H. W. Rees, 70; John Mitchell, 30; J. B. Williams, 23; J. F. Core, 16; E. L. Eaton, 10; scattering, 34; and Drs. Hartsell and Hamilton were declared elected.

The one ballot taken for secretaries of the Church Extension Society resulted as follows: Whole number of votes cast, 494; necessary to a choice, 248. A. J. Kynett, 395; W. A. Spencer, 291; T. B. Neely, 82; John Krantz, 37; Manley S. Hard, 14; J. E. Wilson, 12; and Drs. Kynett and Spencer were declared elected.

The committee on Episcopacy presented a report with respect to episcopal residences, recommending Boston, New York, Buffalo, Philadelphia, Washington, Chattanooga, New Orleans or Fort Worth, Cincinnati, Detroit, Chicago, St. Louis, Topeka or Omaha, Minneapolis, Denver, San Francisco or Los Angeles, and Portland, Oregon, as episcopal residences; and the report, after prolonged discussion, was adopted.

While this discussion was in progress, E. Asada, of Japan, made an able and impressive appeal for an episcopal residence in Japan. He said, in part:—

"Each nation has its own characteristics, and the church must adapt herself to these characteristics as far as she can. A plan wonderfully successful in India will not necessarily be so successful in Japan; just as a successful missionary in the foreign field. What we desire to have is a man of power and ability who can and will superintend over the missionaries as well as the native workers in our country. It is not an important question whether one Bishop understands the language of the people or not; nor does it matter how little experience he may have had in the foreign missionary work. We are not asking for a linguist, nor a preacher just like other missionaries in the field, nor simply an 'honorable man,' in the language of some of the brethren before me; but we do want a man of ability who will lead all the Methodists in Japan, and, electrifying them, enlivening them, will make the church a power in the country at this period of transition in her history.

"Japan desires to develop herself. 'Japan for the Japanese!' 'The Japanese Church for Japan, and not a copy of the American Church!' 'Autonomy of the church as soon as the time comes.' Such are constant cries of the Japanese Christians of today. When our people came in contact with Americans—the people of liberty and independence—they saw at once the evils

of their old despotic government and learned to appreciate the preciousness of personal liberty. The people have been so trained. Our Christians also have been so trained and desire to have a democratic church rather than a church of unbalanced centralization. How, then, would they welcome a Missionary Bishop to rule over them all his life?

"Suppose our Bishops were to appoint a permanent pastor for any church in America. The church might get a first-class minister well suited to her congregation, or might not. Would the members of the church run a great risk and keep silent until the appointment be made? No, certainly not.

"If a Missionary Bishop should be appointed for Japan, it would be most natural to select one of the missionaries who have had some experience in the field and know the language, the customs and manners and other peculiarities of the people, and promote him to this office of great responsibility. But can we find such a man among the missionaries now in the field, or those who have ever been in any direct connection with our work? I am exceedingly sorry not to be able to give an affirmative answer to this question."

Friday, May 22.

Bishop Andrews presided. Dr. J. W. Bashford conducted the devotions, reading the first Psalm, and the hymn, "When I survey the wondrous cross," was sung. The Conference at once proceeded to ballot for the following secretaries and editors:—

For secretary of Sunday School Union: First ballot—Dr. J. L. Hurlbut elected. Whole number of votes cast, 413; necessary to a choice 207. J. L. Hurlbut, 276; W. N. Brodbeck, 63; J. W. C. Cox, 39; G. J. Starnes, 11; scattering, 24.

For secretary of Board of Education: First ballot—Dr. C. H. Payne elected. Whole number of votes cast, 428; necessary to a choice, 214. C. H. Payne, 367; G. W. Bridgman, 16; W. N. Brodbeck, 11; scattering, 33.

For editor *Methodist Review*: First ballot—Dr. W. V. Kelley elected. Whole number of votes cast, 449; necessary to a choice, 225. W. V. Kelley, 265; M. S. Terry, 131; R. J. Cooke, 50; scattering, 3.

For editor *Christian Advocate*: First ballot—Dr. J. M. Buckley elected. Whole number of votes cast, 440; necessary to a choice, 221. J. M. Buckley, 414; scattering, 26.

For editor *Western Christian Advocate*: First ballot—Dr. D. H. Moore elected. Whole number of votes cast, 435; necessary to a choice, 218. D. H. Moore, 371; C. H. Zimmerman, 43; A. F. Chase, 13; scattering, 8.

For editor *Northwestern Christian Advocate*: First ballot—Dr. Arthur Edwards elected. Whole number of votes cast, 451; necessary to a choice, 226. Arthur Edwards, 341; E. D. Whitbeck, 66; J. W. Haney, 26; J. H. Potts, 10; scattering, 8.

For editor *Central Christian Advocate*: First ballot—Dr. J. B. Young elected. Whole number of votes cast, 452; necessary to a choice, 227. Jesse Bowman Young, 290; John T. McFarland, 143; Wm. Koenke, 11.

For editor *Pittsburg Christian Advocate*: First ballot—Dr. C. W. Smith elected. Whole number of votes cast, 445; necessary to a choice, 223. C. W. Smith, 378; Levi Gilbert, 66; scattering, 3.

For editor *Northern Christian Advocate*: First ballot—Dr. J. E. C. Sawyer elected. Whole number of votes cast, 419; necessary to a choice, 210. J. E. C. Sawyer, 407; scattering, 12.

For editor *California Christian Advocate*: First ballot—Dr. W. S. Matthew elected. Whole number of votes cast, 423; necessary to a choice, 212. W. S. Matthew, 310; M. D. Buck, 104; scattering, 9.

For editor *Christliche Apologete*: Whole number of votes cast, 402. Dr. A. J. Nast received 400, and was elected.

For editor *Southwestern Christian Advocate*: First ballot: Whole number of votes cast, 428; necessary to a choice, 215. Isaiah B. Scott, 185; E. W. S. Hammond, 134; A. E. P. Albert, 46; J. M. Shumper, 12; no election. Second ballot: Whole number of votes cast, 422. Isaiah B. Scott received 265, and was elected.

For editor *House and Herd*: Whole number of votes cast, 409. E. L. Nagler received 406, and was elected.

For editor *Epworth Herald*: Whole number of votes cast, 416. J. F. Berry received 292, and was elected.

Dr. Buckley, as chairman, submitted the following report (Report No. 3) from the committee on Episcopacy:—

The committee who were instructed to consider and report upon principles and methods of fixing the episcopal residences recommend the adoption of the following rules and regulations:

1. Episcopal residences shall be designated quadrennially by the General Conference.
2. The number of places so designated shall not exceed the number of effective Bishops.
3. The Bishops shall select their residences according to seniority of their election, but no place shall be open to selection which is already occupied by an effective Bishop.

The report elicited a very interesting and important discussion. In reference to the third item Dr. Kynett said:—

"I am apprehensive that if this item be adopted it will prove unsatisfactory to our general superintendents themselves, unsatisfactory to the Conferences, and to the church at large. Personally, I believe that it is the duty of this General Conference to assign each Bishop his place of residence every four years, and not leave it to the delicate conditions that must result from throwing upon them the responsibility of personal choice. The method proposed fixes the episcopal residence upon the judgment alone of the man who is to occupy it. There is no consensus of opinion of his colleagues; there is no opinion of the General Conference, or of the committee on Episcopacy. The distribution of episcopal supervision is certainly as important to the church as the distribution of our sub-bishops, the presiding elders, and the dis-

tribution of pastoral service. And if this item be adopted, the only itinerant minister in the Methodist Episcopal Church that will decide the question of his own appointment will be the general superintendent himself; and he will do it without asking anybody else's opinion. Now, Mr. President, I believe it to be unwise; and I move that this item of the report be recommended."

In the course of the debate it appeared very evident that there was a deep and very general conviction in the minds of the delegates that the Bishops should be assigned to their residences at each General Conference by the committee on Episcopacy, subject to the approval of this body. Dr. Kynett introduced the following resolution as a substitute to that part of the report relating to the same: "The residences of the Bishops shall be fixed quadrennially by the Conference on the nomination of the committee on Episcopacy," and it was defeated only by a majority of thirty votes—the vote standing 229 against, to 199 for. There is a decided feeling in this Conference that the Bishops must be relieved as little as possible from the law of the itinerancy which applies to all other ministers.

Dr. Buckley, as chairman, in closing the discussion upon the report, said:—

"The Methodist Episcopal Church, South, allows its Bishops to reside where they please. This has been the course of universal Methodism at the time of the separation and in harmony with the course pursued by the Methodist Episcopal Church until the year of our Lord 1872. In 1872 eight new Bishops were elected, and a demand came up from the church that they should not be allowed to cluster together in the cities on the seaboard. The subject was referred to a committee, which reported that the senior Bishops should be allowed to live where they were so long as they pleased, and that the eight new Bishops should select residences from the places designated in the order of seniority of election. Having been a member of that body and seated by the side of the late Dr. Curry, who took particular interest in the discussion, and also being in close relations with Dr. W. L. Harris, a missionary secretary, who was then elected Bishop, I am prepared to state, having refreshed my memory by the testimony of Dr. A. S. Hunt, who was secretary of the committee that reported these amendments, and from the direct testimony of Dr. Harris himself, that no word was uttered concerning anything relating to quadrennially fixing, in the debate. No principle was brought forth that justified one Bishop to say to another, go, for I will dwell there hereafter, when the former Bishop, who has made his home, desires to remain. Much was said in the debate about the importance of the permanent residence of the Bishops. It was said that Bishop James had lived in New York from 1844 consecutively, and had done wonders for the church; and Bishop Ames had been in Baltimore for years, and had done wonders for the church. The plan was intended to designate these eight men in certain fixed residences where they would do wonders for the church. In a little while it came to pass that it was understood that quadrennially the Bishops were to re-select, and quadrennially they always selected the places they were in unless a vacancy had occurred by reason of death, or any exchange was made by Conference between the Bishop who was to come in and the Bishop who was willing to go out. But in 1893 for the first time in the history of our church a Bishop notified a Bishop residing in Minneapolis that he chose that place, and a Bishop notified a colleague residing in Buffalo that he selected that place. This was the first time in the history of Methodism, or in any other body, so far as I know, that one man told another to go to make a place for him. I am not here to say that this was not legal. But I am here to say that the defects of a law have sometimes been discovered only by making the test of performing a legal act which, when scrutinized, was unsatisfactory in its tendency. A brother objected to this item on the principle that has existed from 1872

until now. He made another point, but he objected to the item that the Bishop should be the sole judge himself of where he would go.

"We have fixed a number of residences equivalent to the number of effective Bishops. If, therefore, Bishop Foss had been dislodged by our action, it would have been necessary to reconstruct the number of residences to find another place. Mr. Chairman, we have required two Bishops this year. We have entered upon a policy which, I trust, will continue to the end of time—that we shall declare Bishops non-effective when they are non-effective, and that will relieve one of the difficulties that have been anticipated. We shall retire two Bishops if two are non-effective next time; one if one is; five if five are. We will do it with dignity, with kindness and with love, but we shall have to do it. Mr. President, do you not see that these matters will be modified?"

"I call your attention to the extreme danger in the present case. Thank God we have never yet had a Bishop attempting to exercise episcopal power after his intellectual faculties had so failed, and his moral sense had become so unstrung that he could not see anything but his own desire; but if we had such a Bishop, and if he knew that he was worn out in the place where he was, under the system as it now is, that Bishop could say to a man in a place where everybody loved him, 'Get out for me.' That would be his right under the law as it now is. I think that the contingency of our having a Bishop who some time might say that, as probable a contingency as any other. Has not the Roman Catholic Church been compelled to depose Archbishop Kenrick of St. Louis because he was in such a state of senility that he would not surrender any of his prerogatives, property titles, etc., to his duly-appointed successor? Mr. President, there are only three ways in which Bishops could be possibly assigned: They could be assigned by a vote of the Board of Bishops—a majority of it would be proper to introduce that method and set these men to dividing against themselves, and to arguing these questions themselves? Another method

(Continued on Page 13.)

Rev. I. B. Scott, D. D.

New Editor of the *Southwestern Christian Advocate*.

THE newly elected editor of the *Southwestern Christian Advocate*, Rev. Isaiah Benjamin Scott, D. D., was born in Kentucky in 1854. His parents were intent on the education of their children, and when, in 1868, his father died and his mother moved to Austin, Texas, Isaiah had already made excellent progress in the fundamental studies. In 1873 he was admitted to Clark University, Atlanta, where he remained until 1877, when he was transferred to the Central Tennessee College, Nashville, which graduated him with honors in 1880. His early struggles to secure higher education entailed much self-denial. His vacations were spent in teaching in the public schools of Georgia. Bishop Jesse T. Peck and his large-hearted wife watched the earnest young student with kindly interest and greatly assisted him.

In 1890 Mr. Scott, at the age of twenty-six, was admitted on trial to the Tennessee Conference. Later he removed to Texas and joined the Texas Conference, serving leading appointments in Houston, Galveston, and Marshall, and was made presiding elder successively of the Marshall and Houston Districts. He was elected to the General Conference of 1898, 1902, and 1906.

In 1893 he was chosen president of the Wiley University, Marshall, Texas, and under his vigorous administration this institution has been very successful. He has brought to its managers a new and delightful experience by lifting it out of debt. Dr. Scott is one of the ablest and most manly representatives of the African race.

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## The Family.

### THE DAY OF REMEMBRANCE.

Lillian Grey.

The valleys are bonny with springtime,  
The hilltops with emerald crowned,  
The gardens are glowing with blossoms,  
And life and its pleasures abound.

The thrill of new hopes is upon us,  
And strength and new courage are bred;  
But hush! leave the toil and the hurry,  
For this is the day of the dead.

'Tis sacred to fond recollections,  
To heroes who suffered and died,  
Giving up in the tumult of battle  
Glad life with its promise and pride;

Or wasting with hurts that were mortal,  
But patient and brave to the last;  
Oh! the glory and sorrow commingled  
In those terrible days of the past.

Now the soldiers are quiet in slumber,  
With the Stars and the Stripes at each place,  
And the sod has grown thickly above them,  
And fair blossoms lead beauty and grace.

But fewer each year are the number  
That march to the fife and the drum,  
For one and another grow weary,  
And to rest with their comrades they come.

But deep in the hearts of the nation  
Their memory ever will be,  
And their graves will be guarded and honored  
In this beautiful land of the free.

Poughkeepsie, N. Y.

### Thoughts for the Thoughtful.

White are the singing trees,  
And every breath of the breeze  
Beaters a drift of bloom  
And a honey-sweet perfume;  
While above and all around  
Is a gentle, murmuring sound.  
In this music, so low and sweet,  
Labor and pleasure meet;  
Every small minstrel goes home,  
And adds to the great yellow comb  
Stored for the mid-winter feast,  
When the gift of the flowers has ceased.  
Hark to the singing trees,  
So full of blossoms and bees!

—Edith M. Thomas.

Kindly words, sympathizing attentions,  
watchfulness against wounding men's  
sensitiveness—these cost very little, but they  
are priceless in their value. —F. W. Rob-  
ertson.

You plant a healthy seed in the ground.  
The seed's health consists simply in this,  
that it has the power of true relations to  
the soil you plant it in. And how these  
spring days bear us witness that the soil  
acknowledges this power: no sooner does  
it feel the seed than it repels; it unlocks  
all its treasures of force; the little hungry  
black kernel is its master. "O seed, great  
is thy faith!" the ground seems to say;  
"be it unto thee even as thou wilt;" and  
so the miracle of growth begins. —Phillips  
Brooks.

The want which we vainly proposed to  
relieve, soon looks up at us with reproach-  
ful face from the still graves. The tears  
we failed to wipe away, dry upon the cheek  
and leave us in the presence of the averted  
features of distrust, instead of the eye of  
sweet reliance. The just expectation which  
we have disappointed cannot be recovered;  
there must be a long undoing before you  
can weave again, in even lines and pattern  
fair, the tangled web of life. —James  
Martineau.

Blither? Quaff and call it good!  
Though by thee not understood,  
'Tis a tonic for thy blood.

He who drinketh, looking up  
For a blessing on his cup,  
Doth with God and angels sup.

—Emily E. Braddock.

The hospital tents had been filled up as  
fast as the wounded men had been brought  
to the rear. Among the number was a  
young man mortally wounded, and not able  
to speak. It was near midnight, and many  
a loved one from our homes lay sleeping on  
the battle-field—that sleep that knows no  
waking until Jesus shall call for them. The  
surgeons had been their round of duty, and  
for a moment all was quiet. Suddenly this  
young man, before speechless, called, in a  
clear, distinct voice, "Here!" The sur-  
geon hastened to his side and asked what  
he wished. "Nothing," said he. "They  
were calling the roll in heaven, and I was  
answering to my name." He turned his  
head, and was gone to join the army whose  
uniforms were washed white in the blood  
of the Lamb. In the great roll-call of  
eternity will your name be heard? Can  
you answer "Here?" Are you one of the  
soldiers of salvation? —N. Y. Evangelist.

Many people think that a good life must  
be a sad and gloomy life. They suppose  
that Christians have no joy. They have to  
deny themselves many pleasures; they  
have to live strictly and soberly; they have  
to keep the Sabbath and follow conscience.  
Life must be dreary and joyless to Chris-

tians. So the people talk who boast of  
being free from the restraints of the Bi-  
ble. But, as a matter of fact, the happiest  
people in this world are those who are  
keeping God's commandments. Who ever  
heard of sin "rejoicing the heart?" Dis-  
obedience never made any one happy, but  
obedience always gives peace. There are  
fresh-water springs in the sea that contin-  
ually pour out sweet water beneath all the  
brackish tides. So in the obedient heart,  
under all self-denials, there is a spring of  
joy ever flowing. It is the peace of God  
which nothing can disturb, a holy fountain  
whose flow nothing can ever check. —J. R.  
Miller, D. D.

In various places and on many occasions  
does Jesus pledge us to meet Him in this  
life—at the cross, in the sacrament, in the  
crises of joy and sorrow—and now once  
again He appoints us a meeting place. It  
is the Valley of the Shadow, where, in the  
quietness and seclusion as in a lovers' glade,  
He will expect us one day. Is there any  
spot on earth so common or so wild that it  
has not been transformed by love? Are  
there any places in our thought so beauti-  
ful as those where we kept trust with  
those that were dearer than life? So Jesus  
... put a fair face on death, so that it  
becometh but His dark disguise as He re-  
turneth to receive us home. —John Watson.

When Thorwaldsen had completed in  
sculpture his great representation of Christ  
which was regarded as perfection itself, he  
was cast down with deepest sorrow because  
he had achieved his ideal, and so felt that  
he could never do anything good again.  
Are there some of us who have lost our  
ideal, possibly by achieving it, possibly  
without achieving it? Then we have cause  
for sorrow, too; we need to cultivate it  
anew, and to bring ourselves to its worship  
every day. We may plough without it, we  
may trade without it, we may earn a living  
in dollars and cents without it; but we can-  
not live a true manhood and womanhood  
without it, we cannot "rise on the stepping  
stones of our dead selves to higher things";  
without it, we cannot reach heaven here or  
anywhere else without it. —FREDERIC A.  
HINCKLEY, in "The Deeper Meanings."

A lady sat at her window on a balmy  
spring morning. The sun was out without  
a cloud, the blooming flowers were sending  
forth their fragrance to perfume and bless  
the earth, and the birds sang their songs of  
gladness as they went forth to their daily  
toil. Soon the lady saw that a little worker  
had chosen a rose-bush for its home and  
was very busy bringing in sticks and hair  
and feathers and other material to make its  
house. "Ah, you pretty little creature,"  
said the lady, "you are building too low.  
Soon the destroyer will come and break up  
your sweet home."

And so it was. The days passed by; the  
nest was finished, and then there were eggs  
in the nest, and then four big mouths were  
open whenever the low chirp of the mother  
announced that she had something for them  
to eat. One day the lady sat by the window  
sewing. Suddenly she heard the cry of the  
birds, in the deepest distress, and she  
looked out to see what was the matter.  
There was a great snake that had crawled  
up and was devouring the helpless little  
ones, while just above them the poor heart-  
broken mother fluttered about in the wild-  
est distraction. But it was too late; her  
children were gone, and her home was left  
desolate, a sad reminder of her folly in  
building so near the ground.

So I think it is with people who have no  
higher ambition than earthly pleasures,  
wealth or honors. They build too low.  
Their heart's home is in easy reach of death  
and the devil; and, depend upon it, the  
destroyer will come, soon or late. —H. M.  
Wharton.

### HELEN KELLER'S "SOMETIME."

J. L. Harbour.

HELEN KELLER, the wonderful deaf  
and blind girl, recently wrote these  
beautiful words in her diary: "Hope  
makes me glad and content with my life;  
for I know that in God's beautiful some-  
time I shall have the things for which I  
pray now so earnestly—the fullness of life,  
like the sea and the sun; mind equal and  
beyond all fullness; greatness and goodness  
of soul higher than all things. Yes! I know  
that they will all come sometime, perhaps  
in the beautiful new century."

And again she wrote: "... in the beau-  
tiful sometime all wrong will be made right,  
and all the sorrows of life will find their  
fulfillment in perfect happiness. ... So  
we must look forward to this glad some-  
time; we must trust God securely; we  
must not doubt Him because of the great  
mystery of pain and sin and death. Hope  
is our privilege and duty; for hope is the  
sweet content that grows out of trust and  
perfect happiness."

There is a rebuke in these words for  
those who, having all the precious gifts of  
sight and hearing and free speech, together  
with health and strength, are yet morbidly  
disconsolate and discontented. Think of this  
young girl of fifteen doomed to perpetual  
darkness in this life, entirely deaf and for  
years speechless, expressing such beautiful  
sentiments of hope and contentment. And

these words are from her heart. Those  
who have been constantly associated with  
her for years testify to the unfailing beauty  
and sweetness of her disposition. Happi-  
ness is written in her face. Contentment  
and resignation are hers in a degree un-  
known to many who have so much to be  
grateful for that their lives should be one  
continual song of praise and thanksgiving.  
They are not looking forward to a beautiful  
"sometime," as Helen Keller is looking  
forward to it, with a vision undimmed by  
physical blindness. Their ears are not at-  
tuned to the sweet music she hears even in  
her physical deafness. Their lips never  
praise God as she praises Him in the words  
she has but recently learned to utter. She  
is trusting God securely. She does not  
doubt Him because of the way in which He  
has afflicted her. Sometime her eyes will  
see Him, sometime her ears will hear the  
music of His voice, sometime her lips will  
sing His praise. Knowing this, she is con-  
tent; knowing this, she waits patiently for  
God's "sometime."

Dorchester, Mass.

### A MEMORIAL DAY TASK.

Alice May Douglas.

IT seemed surprising that the falls at  
Clifton should call no one to this cozy  
bit of Canada, that lay so near to the Amer-  
ican border. It was true that the river was  
small, but the falls themselves rushed as  
rapidly as one could desire, and ought cer-  
tainly to have their power turned to some  
account.

Thus thought Mr. Hubbard whenever he  
drove along by the pretty river "across the  
line" and viewed the tumble-down houses  
near the rapids, the dwellings of enterpris-  
ing men of the past generation, all now  
lying in the silent cemetery near by, while  
their sons, after the burning of the mill that  
gave life to the little village, had sought  
homes elsewhere.

Mr. Hubbard was not afraid of making a  
new venture. Accordingly he erected a  
paper mill on the banks of the Clifton  
River, put up a boarding-house for his  
help, and by the time everything was in  
working order, a large amount of timber  
had been floated down the stream, to be  
converted into pulp.

Most of Mr. Hubbard's employees were  
Americans—young men and women from  
neighboring villages; there were also sev-  
eral Canadians. A dozen families moved  
into the old houses which had been put  
into more respectable condition.

It is needless to say that a community  
which consisted almost exclusively of  
young people was an exceedingly lively  
one. Merry-makings were frequent and  
all seemed like brothers and sisters with  
but one common interest.

One bright evening in May a group of  
the paper-makers were sitting on a bank of  
the river enjoying the balmy, piney air, so  
refreshing after their imprisonment all day  
in the mill.

"I'm glad to get away from that pulp,"  
began Alvah Bannard. "Still, I never  
knew the chemicals to act so well as they  
did today. That 'pulp pudding' looked  
white enough to eat. Let's have a feast on  
it tomorrow."

"Why, you silly fellow, the people at  
Clifton are wooden-headed enough without  
eating wood," laughed Winifred Moore,  
whirling her jaunty hat upon her little fist.  
"If you boys had to pick over rags as we  
girls do, there would be some excuse for  
you to be glad to get away from your work.  
I wish the peddlers would keep away from  
here with their teams full of old rags."

"Well, I'd rather assert the old things  
than to fumigate them," said Ernest Car-  
roll. "Still, I won't complain of my  
work. Think of the good times we have  
had here."

"And we ought to have another soon,"  
put in Sarah Howe. "Let's have a paper  
social tomorrow and all of us dress in paper.  
For we spend our time turning trees and  
old rags into paper enough to wrap up the  
whole United States and my own land  
too."

"Tomorrow!" said Maria Herriek.  
"What day is tomorrow? Why, it is Mem-  
orial Day to us Americans!"

"Memorial Day?" echoed Alvah.

"Why, yes, the day when we decorate  
the graves of the soldiers who fell in our  
Civil War. I've heard our pastor say that  
several States began to set aside a day for  
such a purpose, then we had a national  
Memorial Day. It comes on the 30th of  
May."

"Does the South observe the same day?"  
queried Sarah.

"No, their Decoration Day comes on

April 16 in Alabama and Georgia, and on  
May 1 in North Carolina."

"Well, I'm neither a Yankee nor a  
Southerner," said Alvah. "So there is no  
use for me to be looking around that grave-  
yard to see if there are any soldiers buried  
there—as of course there are not, since  
this land belongs to the Queen."

"At home we decorate the graves of all,  
whether they are soldiers or not," observed  
Maria. "I'm sure that peace people who  
keep a country out of war deserve our very  
best attention."

"Well, whoever is buried in that little  
cemetery by the oak wood," cried Ernest,  
"I say we ought to fix it up. It's a dis-  
grace to us. The stones are falling down,  
and you can't see the mounds for the grass.  
We haven't a church, or a store, or any-  
thing that other places as large as ours  
have, excepting a cemetery, and I say we  
should keep that in order."

"Let's do it, then," cried several in a  
breath.

"Let's get Mr. Hubbard to give us the  
day off tomorrow and go and make God's  
Acre look a little more respectable," pro-  
posed Guy. "We Americans are entitled to  
the day, even if we are on English soil."  
Winifred, Maria and Ernest were ap-  
pointed a committee to make such a request  
of their employer, and it was readily  
granted.

On the next morning there were in the  
Clifton mill only enough men to keep the  
machinery in running order. The rest were  
busy in the near field consecrated to the  
dead. Both English and Americans worked  
with equal interest, and all with a silence  
that was remarkable for them.

The boys cut the grass and straightened  
the rude stones, the girls came laden with  
wild flowers, and the women from the  
cottages with the few house plants they  
had brought from their former homes.  
Had travelers ever been known in these  
parts, they would have been charmed with  
the artless picture: The little cemetery  
clinging as if for protection to the edge of a  
noble oak grove; the sturdy youths and  
maidens flitting so cautiously among the  
mounds which were picturesque from very  
neglect; the narrow blue river a few rods  
distant murmuring a dirge in memory of  
the stout hearts that slept below—hearts  
that had once beat in unison with its own.  
"Many hands made light work," and by  
the middle of the afternoon this labor of  
love was ended.

"In the States they always have cere-  
monies in the cemetery on Decoration  
Day," observed Guy. "They take place at  
the grave of the last soldier who died on a  
preceding year. Why can't we have serv-  
ices here and now?"

"Nothing would be more appropriate,"  
said Mr. Hubbard, reverently. "They  
shall take place by the side of this large  
stone. It marks the resting-place of my  
predecessor, the man who built the first  
mill. There is an American flag in my  
office, Guy, and if you will bring it here,  
and if you, Mr. Cutting, will send for that  
Union Jack you say you have in your trunk,  
we will be ready for our obsequies."

The flags were soon brought and blended  
in the branches of the maple that over-  
shadowed the pioneer's grave.

Several of the men made brief remarks,  
urging all to be loyal to their respective  
countries and to their God. Winifred and  
Maria recited appropriate selections.  
"America" and "God Save the Queen"  
were sung, after which the party left the  
sacred place, with its flags and flowers, to  
be caressed by the breeze that just then  
sprang up, as if it had hurried from the  
American border for this very purpose.

As the boarding-house was reached, one  
of the girls said: "We have a church-  
yard, and it seems as if we should have a  
church."

"Let's have one then," suggested Maria.  
"We can meet in Uncle Fred's house and  
have a meeting any time."

"Let's have one this very evening!"  
cried Winifred. "Since I have been here I  
have so missed our church."

"I have a volume of sermons in my  
room," remarked Guy. "I will read one a  
week to the congregation as long as they  
last—the sermons, I mean."

"How fine that will be!" exclaimed  
Sarah, enthusiastically. "I'm so glad we  
observed Memorial Day."

Six months have passed. The cemetery  
receives so much care that it is one of the  
most charming spots in this vicinity for  
which nature has done so much. The  
meetings are still held, and many new-born  
souls are rejoicing in a Saviour's love—and  
all on account of that first Decoration Day  
in Clifton.

Bath, Maine.



## A HYMN OF COMFORT.

It singeth low in every heart,  
We hear it one and all;  
A song of those who answer not,  
However we may call.  
They throng the silence of the breast,  
We see them as of yore—  
The kind, the true, the brave, the sweet,  
Who walk with us no more.

'Tis hard to take the burden up  
When they have laid it down;  
They brightened all the joy of life,  
They softened every frown.  
But, oh! 'tis good to think of them  
When we are troubled sore;  
Thanks be to God that such have been,  
Although they are no more!

More homelike seems the vast unknown  
Since they have entered there;  
To follow them were not so hard,  
Wherever they may fare;  
They cannot be where God is not,  
On any sea or shore;  
Whate'er betides, Thy love abides,  
Our God forevermore!

—Rev. John W. Chadwick.

## IMMATURE AND ILL-ADVISED LOVE.

IF I had a son, or a daughter, who had fallen in love with some one of whom I could not approve, do you think I would lay up trouble for myself and my child by peremptorily forbidding the attachment? Nay, not so; for it is not an established fact that opposition is the fuel on which the flame of young love feeds most satisfactorily? Numberless elopements are caused and many fair lives are wrecked by the tendency of men and women to use force instead of strategy in dealing with the love affairs of their children.

The child is yet to be born who will not hanker more after the things that are denied it than after those which it is allowed without opposition. The transition between childhood and youth, and youth and manhood or womanhood, does not destroy this characteristic. Developed reasoning powers may lead the grown child to understand the wisdom which denies it certain things, but whenever was reason allowed to enter into a youthful love affair?

My daughter falls in love with a man who is lazy, dissipated and altogether worthless. In ordinary cases her keen judgment would be quick to detect his faults. But Love, who is blind himself, blinds his subjects, and not only does she fall to see the imperfections which to others are glaringly apparent, but she resents all efforts on the part of her friends to cure her temporary blindness. If she is an obedient child I may by stern commands and careful espionage break off the undesirable connection, but in so doing I forfeit that which I can ill afford to lose—a portion of my child's filial love and respect.

My son, who has just attained to manhood, comes to ask my permission to marry a girl who is frivolous, selfish, vain, and who I know will fall to make his home the haven of rest and comfort which it ought to be. What use is it to refuse my consent? The boy is of age and would probably marry without it. How much worse than useless it is to try and convince the young lover that his divinity is not all his fancy painted her, and thus create between us a breach which can never be fully healed! Consent means certain misery for him, while refusal would probably not avert the misery, and would place upon it the added burden of a family quarrel and parental disapproval.

To get out from between the two fires is by no means easy, but any experiment which offers even a chance of redemption is worth trying. So, when the boy comes with his tale of love, instead of ridicule and opposition, I try sympathy and coercion. I listen to the story, I agree with the sentiment that it is not good for man to be alone, I let the speaker say his say, then I have my turn. And my argument is something like this: I am willing that the boy should marry (though I am careful not to commit myself by saying whom). I like to see young men settle down, but I think they ought to see something of the world first. A man encumbered with a wife and family cannot as a rule be a rover, and there is so much to be seen in this wide world that it is a pity to tie one's self down in one little corner without first getting an idea of what is going on outside. The idea of travel is alluring to most young men, and the bait will generally take. Of course, he expects to come back faithful to the girl he thinks he loves. Perhaps he will, but the chances are twenty to one the other way. Away with the old saying, "Absence makes the heart grow fonder;" it is a delusion and a snare where young folks are concerned. Absence, change of scene, new faces, new interests and new sensations, are inveterate foes to calf love. It may cause you a pang to part with the boy who is the apple of your eye, but better a few years of separation than a life-long and heart-breaking entanglement.

It is not, however, so easy to dispose of a love-lorn damsel, who cannot go tearing all over the country without a chaperon, but the same principle may be tried. No open opposition, above all no disparagement, on the part of parents, of the man she believes she loves. The society of noble men and good women will unconsciously lead her to draw comparisons between them and him. Such change of scene and occupation as can conveniently be had. No prohibition regarding the exchange of letters. This last remark I am compelled to make by the remembrance of a girl I once knew who believed herself deeply and seriously in love with a man

who was unquestionably her inferior in every way. In vain did her friends try to persuade her to relinquish her interest, till a fortunate chance sent her away from home. Her lover was allowed to write to her, and his letters did what tears, persuasions and entreaties had failed to do. Herself a perfect grammarian, a neat writer and a careful speller, the first letter shocked and outraged her sense of the fitness of things, and subsequent epistles completed the work of disillusionment. "I can't marry a man who spells both, 'booth';" who writes Friday with a little i, and whose letters I am ashamed to acknowledge because of the careless, slovenly penmanship," was her final decision. A little thing, truly, you will say, but no little thing to the girl who has thanked God many a time since for delivering her from the fate which would have been hers had she married the man of her first choice.

And don't ever for an instant let your child doubt that it is her welfare for which you are working and planning. Give love, sympathy, help and counsel, and above all establish a bond of confidence between you, and when a suitable lover comes, don't let any selfish considerations cause you to mar the happiness which comes but once in a lifetime. —HELEN COMBES, in *Christian Work*.

## Boys and Girls.

## ONE MEMORIAL DAY.

Minnie Leona Upton.

KITTY WALTON was crying, with her face hidden in the biggest, fluffiest sofa pillow. Ross was drumming upon the window-pane, and trying hard to do credit to his seven years and his sex by keeping the tears back. Alice was sitting on a hassock with her chin in her palms and her elbows on her knees, looking straight ahead at nothing and trying to compose her mind.

Presently Kitty emerged from the sofa pillow, pressed a moist, compact ball of handkerchief to her eyes, and affirmed tearfully but energetically: "I don't care! [Which meant that she *did* care.] It's too mean for anything that papa should have to go away on business the morning of Memorial Day, when he was going to take us to see the soldiers march and hear the music. Business! Oh, I just 'spise business!" And again she disappeared (ostentatious fashion) in the pillow.

"Don't be childish, Kit," said Ross, reprovingly. "If 'twasn't for business, where'd our comf'table home and all our nice things be, I'd like to know? Business is very necessary."

Delivering that speech braced Ross up so that he was actually able to begin to whistle—rather a quavering whistle, to be sure, but much better than nothing.

Kitty came out of the pillow again; "Ye-es; of course business is necessary—I don't 'zactly 'spise it. But it does get in the way awfully sometimes—specially now. What can we do, Allie?"

Alice removed her chin from her palms and her elbows from her knees, and sprang up with a rainbow smile, exclaiming: "If we're through sulking and showering, the best thing to do is to ask mamma what to do. She always thinks of something nicer than what we can't have. Run to the bath-room, Kitty, and bathe your face while I pick up these books and things; and then we'll go to the sewing-room."

A thrill of hope ran through the trio, and presently three tolerably cheerful faces appeared in the doorway of the sewing-room. Mamma looked up and smiled, sent the machine whirring faster till it reached the end of the seam, and then wheeled around and greeted her callers with a cheery, "Well, what can I do for you this morning?"

"Tell us what to do," replied Ross. "We're all done sulking and stewing." "Something interesting," added Kitty; "you can think of such lovely things, mamma."

Mamma bowed her thanks for the compliment; and then Alice chimed in: "Something we can all do—only not too much trouble for you, mamma."

Mamma smiled back at Alice. She was growing to be such a thoughtful little woman.

"I've been thinking of something which I'm sure you'll enjoy, and it's something which will enable you to give a great deal of pleasure—more, perhaps, than you could have given if you had gone to the village; though I was very sorry for your disappointment." Mrs. Walton had been quite well aware of the storm in the sitting-room, but had thought best to let it "blow over."

"Oh, we can stand that!" rejoined Ross; "we don't mind—much. Do we, girls?" "Course not!" cried Kitty, casting a

furtive glance toward the mirror to see if her eyes were very red.

"Of course we don't, when mamma's going to think up something for us," said Alice, loyally.

So Mrs. Walton proceeded to unfold her plan.

"You know how much pleasure old Mr. Starbuck, over in the Hollow, has taken in the public Memorial Day exercises. Well, this year he will not be able to attend them. He has had such a severe attack of rheumatism that he wouldn't be equal to such a long, tiresome ride, to say nothing of marching with his old comrades after reaching the village. So why can't we get up a little celebration for him and his dear old wife? Ben Hawes would bring them over and take them home, I'm sure; and"—

Kitty was half-way to the door: "I'll go ask him. I'm sure he will. You want him to go now, don't you? You do, don't you, mamma?"

"Wait a moment, dearie. Ask him if he can go, conveniently, and then come right back and tell me; for if he goes, I want to send a nice note of invitation."

Kitty pranced across the road to interview Ben Hawes, their accommodating neighbor, who would do almost anything to oblige anybody, and anything you could think of to please Kitty!

"Go over tew the Holler tew git old Mr. Starbuck and his wife? Sartin I will, an' be glad tew dew it. The ole feller was dretful set back tew think he couldn't take part this year. I'll harness old Sam right up. They'll want consid'able time tew print an' fix."

"Wait for mamma's note of invitation. She'll write it in a minute." And Kitty flew home, and was back again by the time Ben had harnessed steady old Sam into the "ridin'-wagon." Then she skipped home again, for mamma had let fall delightfully mysterious hints about some interesting work to be done.

"Now," said mamma, "we'll begin to decorate. Run upstairs, please, Kitty, and get that roll of Turkey red cotton. And, Alice, will you go with her and bring that web of sheeting in the brown chest, and my blue muslin dress pattern? Ross may get the step ladder, hammer, and tacks."

The children were off like rockets, and back again almost before mamma had time to turn around.

"Now, forward, march, to the dining-room! Ross may take the red cloth, Alice the white, and Kitty the blue, and pass the ends up to me after I've mounted the step-ladder. Then unroll it as fast as I need it. We'll have as patriotic a room as even our old soldier could ask for!"

How the children enjoyed that decorating! They got tangled up in their drapery, and nearly pulled mamma off the step-ladder, but every one meant well and kept sweet-tempered. And they all felt well rewarded when their task was accomplished, and it did look, as Kitty said, "perfiokly bee-yu-tiful"—the bright colors against the dark, rich wall-paper.

"I never did like that wall-paper very well," said mamma, merrily; "but now it just exactly suits me, for it shows off the bright colors and won't show tack-holes. O Kitty, run and get that vase of scarlet and white geraniums for the centre of the dining-table. They will make a lovely dash of color on the white cloth. Now, when Ross has carried the step-ladder out we shall—Oh, I forgot! Alice, where are the little flags papa bought for you children? They will give just the finishing touch needed, draped around Lincoln's portrait."

They certainly did make a dainty "finishing touch," and the enthusiastic decorators rested for a moment and admired the effect; but only a moment, for time was flying.

"Now," said Mrs. Walton, "bring your book of patriotic songs out to the kitchen and let me hear you practice 'My Country, 'tis of Thee' while I help Mary about the dinner. We must have something special today in honor of our guests. When they drive into the yard I want you to stand in a row on the piazza and sing like—well, like larks or nightingales, or, better, like the patriotic children that you are."

So the children sang with a good will while Mary prepared vegetables and Mrs. Walton concocted a delectable pudding with a reckless expenditure of eggs and plums. Kitty was stationed at the window to herald the approach of the guests. Alice was just beginning to feel alarmed at the delay, and was saying, in an awe-struck whisper, "O mamma, what if they couldn't come!" when Kitty announced, in a jubilant shout, "They're coming!" All the rest flocked to the window only to see a

team jogging along down on the Flat, beyond the beech grove, quarter of a mile away.

"Well, Kit," said Ross, "you warned us in season, anyway. If we're caught napping 'twon't be your fault."

"Well, anyway," retorted Kitty, "mamma told me to say when, and—and I said when. So, Ross Walton! And"—

"So you did, Kitty," interposed gentle Alice, soothingly. "Ross knows you did just right. Now let's sing 'America' a lot more, so as to be sure to do it real well when they come."

By the time mamma could pronounce them perfect in time, tune, and words, old Sam's head appeared around the turn, and she marshaled her chorus on the piazza. Their fresh young voices rang out blithely, and the worn old faces grew bright and more bright till they fairly glowed as Mrs. Walton hastened down the steps with outstretched hands to welcome her guests. Soon they were installed in what Kitty called the "two comf'tablest" chairs in the sitting-room; and, with very little effort, Mr. Starbuck was beguiled into telling war stories, and became so absorbed in recalling scenes of bygone days that he didn't notice when Mrs. Walton excused herself and slipped out to help Mary in the kitchen. And he didn't hear the announcement that dinner was ready till it had been made three times, and was still discoursing enthusiastically, when they entered the dining-room, about "the time when we marched all night through mud a foot—Bless me, ma'am! Bless me! Selinda, d'y'e ever see the best o' them draperies? Sho now! That's a master good idee!" And he gazed at the impromptu decorations with sufficient appreciation and admiration to satisfy even Alice and Ross and Kitty; while soft-voiced, gentle Aunt Selinda praised and complimented everything to their hearts' content.

It was such a satisfactory banquet. Mary served everything piping hot (that should be hot) and everything icy cold (that should be cold), and the little flag stuck jauntily in her hair darted back and forth from kitchen to dining-room like a will-o'-the-wisp, only with more method in its movements. In due time Mr. Starbuck was called upon for a speech—the one he always made at patriotic gatherings—and he gave it with unwonted fervor, flashing eye and convincing gesticulation. Finally they repaired to the sitting-room; and there were more stories—a lot more—and then Mrs. Walton seated herself at the organ and they all gathered around and sang war songs. And the guests were not content until they had sung all the old songs and tried some new ones, their thin, cracked voices rising bravely with the clear, childish notes, though sometimes a quaver would come, and the tears would start at thought of dear old friends who gave up their lives for their country and never came back from "Dixie."

Finally, Aunt Selinda declared, for the fifth and last time, that they "reely must be gittin' along, on account of Bijah's roomatiz;" and "Bijah" observed (for the fifth and last time) that "owin' to Selinda's noorality" they would "hev to be movin' home'ards;" so Kitty was sent to ask Ben Hawes to harness Sam, the team was brought to the door, and reluctantly the old couple climbed into the "ridin'-wagon" and rode away, declaring that it had been the most "delightome" day they had known for years.

"What do my little folks think about it?" asked mamma of her trio, who stood beside her on the piazza straining their eyes to catch the last possible glimpse of their departing guests.

"I think it's been 'delightome' too," said Alice.

"So do I," agreed Kitty.

"Me too!" said Ross, emphatically.

And when papa came that evening and they told him all about it, he wished that he had been there, too.

"Only if you had been here, papa," said Kitty, "you would have been at the village, and so would we, and they would have been at home, and it wouldn't have happened at all."

"I see," said papa, gravely; "if we have some good things we have to give up some others—can't have everything at one time."

"No, but we can have lots at once," said Ross.

Then they all trooped off to bed, delightfully tired and happy, to dream of war-time stories, and waving flags, and lonely old people with faded eyes brightened and sad hearts cheered because of a little "loving kindness."

Boston, Mass.



## Editorial.

## THE PERIL OF A BOOK RELIGION.

A BOOK religion such as ours—that is, a religion based on written records—has, it is well to remember, perils as well as benefits. One of the benefits is that a people with this kind of a system cannot be altogether illiterate or uncultured. They are compelled to read, and hence to think. It is necessary that they know much concerning books in general before they can properly understand one book. And from this latter truth arises the peril. Many, who have very little acquaintance with books, wholly fail to comprehend how very easy a thing it is to misunderstand the thought and misinterpret the words of writers many centuries away and many thousands of miles distant from their own time and place. They do not realize how poor a medium for conveying thought words alone must ever be. Hence they suppose the words must have meant to the writer just what they seem to mean to the reader; and they suppose they have the authority of prophet or apostle or of Jesus Himself for what is wholly, or at any rate partially, the product of their own imagination. It is a very grave peril to be constantly kept in mind. The Bible is a wonderful help if properly used—read with discrimination and discretion.

## THE HAUNTING PAST.

IN the last analysis there is only one thing, after all, of which a human being is afraid—and that is his own past life, with its accruing results. Most men are not really afraid of death *per se*, or of pain, or of any catastrophe which is likely to befall them. These facts are proven a thousand times a day. Recklessness and indifference are far more prevalent than cowardice and dread. But there is hardly a man or woman in the world who does not look back with more or less of apprehension and trembling upon past life as registered in the individual consciousness. The world may not understand—the world may even account them saints from infancy; but they know how God looks upon them, and how they look upon themselves. How rare—how almost inhumanly rare—is the man who has no haunting past!

To every soul, pondering the problem of the future life—whether that soul be avowedly Christian or not—the chance of salvation seems to rest upon the righting, in some way, of a condemning past. So long as that hangs about a man's neck like a millstone, there is no possible tendency for him, in time or eternity, but down, down, forever down. Somehow that incubus must be thrown off; somehow the past must be washed out or made right before any man can be saved. This is the instinctive conviction of the race, no matter what may be the form of its religious, or irreligious, belief. Superstition must even have its sacrifices made and its message sung for the soul that has already passed to its account. On all hands men are crying out, and striving, and being cried and striven for, to get rid of their own accusing past.

It is to this vast, troubled, yearning multitude that Jesus Christ comes, with His wonderful, precious message of hope. What does He say to the sin-burdened, sin-haunted soul? The message is strangely brief and simple, yet how marvelously sweet and sufficient: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." The invitation is personal and direct. We are simply to come and cast the burden of our guilt upon Him, and He will personally assume it, and forever remove it from us. The solution of the whole casuistical problem is so simple, when this light of perfect love falls upon it! By reason of His divine nature Christ has perfect moral right and power to assume your sin-burden and mine—just as much right as your creditor has to assume or remit your debt to him. We have sinned against Christ, and He, and He alone, can un-sin us.

Where, in all the history of human thought, is there so sure and logical an answer to the universal problem, "How shall a man escape his condemning past?" None was ever offered that brought the peace and assurance of Christ's personal invitation and promise. Oh, all ye who are laboring under the dread and discouragement of past sin, unforgiven, come and taste the sweet, immediate peace of the

Divine forgiveness! There is no other escape from this haunting sense of condemnation for soul-recorded evil. There is no other spiritual peace save the peace of God in Christ. In vain may men labor to atone for past ill deeds and thoughts by present virtue. In vain may they strive to reason God, and a future, and a judgment, out of the universe. A thought, a consciousness, a premonition, will unceasingly torment them; and they will know that it is not well with them unless they are forgiven. No soul ever got rid of its haunting past until it yielded it up to the loving, burden-bearing Son of God.

## THE PERSONAL EQUATION IN THE CIVIL WAR.

WAR is the paradox of human history. It is a strange mixture of good and evil. Though a malevolent force, an aggregation of evils, and an engine of destruction, war has often been so controlled as to forward the ends of peace and to prepare the way for higher forms of civilization and nobler types of human character. The game which has seemed to be Satan's has been strangely touched by a higher Hand and brought to issues unexpected by the spectators. Though an evil invention, war has been used to crush wrong and uphold, in its final outcome, the cause of truth and righteousness; for truth is mightier than the sword, and will, in the end of the days, prevail. The sword shall be beaten into ploughshares, while truth shall abide forever.

In our Civil War the personal equation was a matter of the utmost interest. The material loss was by no means small; the loss of life was incalculable. It was the sacrifice of something we could not measure by any of our material standards. In the old wars of history man was of little account. Millions were crowded into armies and slaughtered on battle-fields. They were buried without taking the trouble to record their names. They were of the unlettered and unnoted people, who had not yet been discovered. After the Reformation there was a change for the better; but even down to our American Revolution how little was known of the people as we know them today! The British hired soldiers in Germany to subdue America. The man was of little more account than the animal on which he rode. The American Revolution was the revolt of the people, but the English aristocracy did not discover it until they had lost the fairest jewel of the empire. The people of England were not discovered until about 1835, when the reform measures began to make headway. The government then for the first time found there was a people in England as well as in America, and that they must receive due recognition.

As never before in all history the armies of the Civil War were armies of the people. The intelligent people filled the ranks as well as held command. There were poorer elements, no doubt; but the percentage of intelligence and broad patriotism was unprecedented. There were regiments that could have run a State government, or, as for that matter, the United States government. The mass of our soldiery could not have been hired to enter the army. The pay was no consideration. They enlisted to save the country and to maintain American liberty. To them it was no sacrifice to lay down their arms when the war closed. They only waited for the day to return to their farms, shops and stores. They were citizens, and had no desire to remain soldiers.

As a result, the names of the soldiers are retained in our various States and towns. The death-roll is kept in honorable conspicuousity, and monuments are everywhere erected to perpetuate their fame. The individual stands out in relief; the whole army is kept in mind by treasuring the memories of such a vast number of individuals. Such a soldiery is worthy of a Memorial Day, on which the whole people stop to cast flowers upon the resting-places of the dead and to recount their virtues and valorous deeds. The recognition of their services is seen in the pensions awarded. No other army was ever so handsomely pensioned. There are Americans who begrudge the money paid to these veterans and their families; but such people usually have little sympathy with the cause for which they fought. Loyal people generally rejoice to see the services in which men hazarded their lives generously recognized. A great sum has been paid to the soldiers, but that sum is none too large; the great country they saved can well afford to be liberal in its material contributions.

## Bishop Charles C. McCabe.

ATHENS, Ohio, was his birthplace, on October 11, 1836. He was a student in the Ohio Wesleyan University, but falling health prevented his completing the course. Joining the Ohio Conference in 1860, he preached at Putnam. Two years later he became chaplain of the 122d Ohio Volunteer Infantry. Captured on the battle-field of Winchester while caring for the wounded, he was sent to Libby Prison. The intolerable hardships of his four months of

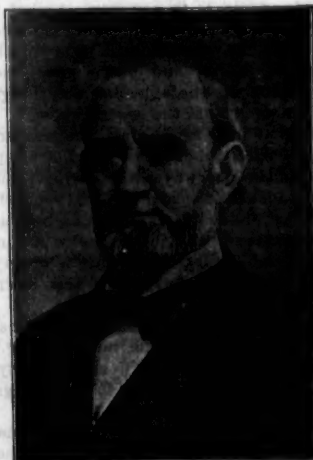


Bishop McCabe.

captivity almost ended his career. On his release he went back to his regiment, but was so feeble that he was transferred to the hospital in Washington. Recovering somewhat, at the request of George H. Stuart he was assigned to duty on the Christian Commission, and by his efforts in different cities he raised \$100,000 for the treasury of that institution. When the war was over he returned to Conference work, but at the end of his term at Portsmouth, Ohio, his services were sought for the Ohio Wesleyan University and he spent two years raising money in its behalf. In 1868 he was appointed secretary of the Church Extension Society, and labored in its behalf for sixteen years. His wonderful success in raising money for this Society led to his election, in 1884, to the missionary secretaryship. His enthusiastic plea for "A million for missions!" was successful. In 1887 the income of the Society reached \$1,044,000. Last year it was \$1,242,000. More than 100,000 converts have been added to the church in the foreign field since he took office. The Methodist Episcopal Church will ever hold in honor the achievements of this inspiring champion of its benevolent causes.

## Bishop Earl Cranston.

HE had the same birthplace as C. C. McCabe—Athens, Ohio. Here he was born June 27, 1840. At the age of twelve he joined the church. Entering Ohio University at the age of seventeen, he was graduated in 1861. The war breaking out, he enlisted as a private in the 3d Ohio Infantry and rose to the rank of captain. After the struggle was over, he returned home and was admitted to the ministry in the Ohio Conference. His wife's ill health compelled him,



Bishop Cranston.

In 1870, to seek a change of climate, and he was transferred to Minnesota. He inaugurated the building of a church at Winona. Another transfer for the same cause became necessary, and he went to Jacksonville, Ill. Here his wife died. He remained the full term in this place and built the beautiful Grace Church. Evansville, Cincinnati and Denver were his subsequent posts of labor. For four years he was presiding elder on the Southern District, Colorado Conference. At the General Conference of 1884 he was chosen Agent of the Western Book Concern. In this special field he proved to be so successful that he was re-elected in 1888 and 1892. He was a candidate for the episcopacy at the former Conference, and received 218 votes. Allegheny and Cornell (Iowa) Universities stimu-

laneously conferred upon him the degree of D. D., in 1883. Denver University owes to him a debt of gratitude, for he was chairman of both the building and finance committees and superintended its erection. "To the many potent forces wielded by our church," says Dr. R. R. Doherty in his "Representative Methodists," "he has contributed a noble share."

## The Propaedeutic Value of the General Conference.

THE General Conference of the Methodist Episcopal Church answers many and high purposes. Some of these are direct and formal, while others are indirect and incidental. The General Conference is the centre of constitutional authority, the reservoir of ecclesiastical power, the law-making body of the church. If power originally resides in the clerical and lay people, they have chosen to entrust its exercise to their representatives. These representatives, constituting the General Conference, make all "rules and regulations" for the government of the church; but their acts as representatives are those of the people. What the people do by their representatives they do themselves.

But the General Conference also exerts an important indirect influence. This is felt in many directions. Take a single phase of the subject—the educational influence of the Conference. The General Conference is a centre of teaching as well as a seat of authority; a source of light as well as of law; an agency for instruction as well as the receptacle of moral force. It is the sun in the centre of our system. Its light fills the Methodist world. Even though its voice cannot be heard afar, its lines "go out through all the earth" and its "words to the end of the world."

To know the leading men of a large denomination is itself an education. The General Conference is a grand exhibition of the talent of the church. We know a few of our choice spirits on other occasions, but here we find them grouped, and are able to make a comparative study of their powers and adaptations. To know the lion we must see him in the herd as well as on his lonely hunt. To put a man in such an assembly as the General Conference is a severe test of his quality. He must be measured by a high standard. He is among experts. Many a man who has seemed to be considerable in his narrow beat, has lost all his significance when once he has entered our great quadrennial council. He for the first time finds himself a pigmy among giants. He has come into a great place without the mental capacity to fill it. He will retire from the session a wiser, if a sadder, man. On the other hand, the General Conference reveals real talent. Really able men have a good deal of India-rubber in their make-up; they are capable of expansion; they are able to rise on occasions to become four times as much as they had ever before seemed to be. The General Conference has proved to be the forum where their real ability has appeared. More than one Bishop has been chosen in view of his efforts in the General Conference. McKendree, the back-woodman of Tennessee, by a single effort won the great prize. Hamline made the great speech of 1844, and the great speech made him Bishop before the session closed. Stephen M. Merrill's speech of about ten words on the lay question was an important fact going to insure his election to the episcopacy. The General Conference is a terrible ordeal for incapable men, but a golden opportunity for the best order of talent.

In following the discussions and deliberations of a General Conference, one learns much not only about the men, but about the measures, the economy, the discipline, the doctrines, and the animus of the church. The discussions on the woman question take us back to the constitution and to the fundamental principles of our economy. Parts of the debate in two or three General Conferences have been exceptionally able. The work of Bishop Merrill has been that of a statesman familiar with the fundamental principles of government and at home in the details of Methodist economy. But nearly every question coming up in the body brings to light some new view of our ecclesiastical system and methods of administration. No one can listen to the debates of a session without being wiser, especially on the character and doings of our own church. If unable to be present in the assembly, he will find the whole substance of the debate in the *Daily Christian Advocate*. No member of the Methodist Episcopal Church should fail to read up this great record. It will be to him an important education; and it ought to make of him a better Christian and Methodist.

## Personals.

—Bishop Ryle, of Liverpool, Eng., has completed his 80th year.

—Dr. G. E. Reed, president of Dickinson College, will deliver the Commencement oration of the Ocean Grove Sunday-school Assembly, July 12.

—The pastor of Grace Church, Denver, Col., Rev. Dr. John R. Shannon, proposes to devote two years to study and travel abroad; he will take up English literature at Oxford and philosophy at Berlin.

—The *Pittsburg Christian Advocate* says: "By the gift of the late Wesley Chambers, of Oil City, Pa., supplemented by a gift from his widow, the Erie Conference gets twenty thousand dollars to add to its permanent fund for



superannuates. This munificent gift is to be known as the Chambers Memorial Fund."

— Mr. Everett O. Fisk, in a private note from Heidelberg, says: "I am enjoying Europe, and my health is improving."

— Rev. George Adam Smith, D. D., of Free Church College, Glasgow, preached in the New Old South Church, this city, last Sunday.

— President Gilman, of Johns Hopkins University, consents to be a candidate for the office of superintendent of schools in Greater New York city.

— Rev. Dr. W. B. Palmore, editor of the *St. Louis Christian Advocate*, sails for Europe, June 3, to spend three months in the Russian and Turkish empires.

— Mr. and Mrs. Josiah Locke Webster will observe the fiftieth anniversary of their marriage, Wednesday evening, June 3, from 8 until 10 o'clock, at their residence, 59 Parade Street, Providence, R. I.

— Rev. G. W. Clinton, editor of the *Star of Zion*, Charlotte, N. C., Rev. J. B. Small, presiding elder of the Baltimore and Philadelphia District, and Rev. John Holliday, general book agent, were last week elected Bishops by the African Methodist Zion General Conference, in session at Mobile, Ala.

— We are much gratified to announce that Prof. W. T. Davison, D. D., whose contributions to our columns under the title of "Religious Thought and Life in the Old World" are so highly appreciated, is engaged to write the volume upon Christian Evidences in the series edited by Crooks and Hurst, known as the Biblical and Theological Library.

— Mrs. Mary D. Peavey's 101st birthday was celebrated, May 16, at the home of her daughter, Mrs. John W. Tower, in South Boston. This remarkable old lady retains her faculties to a wonderful degree, and gave warm greetings to all who called. Eighty-six years ago she united with the Methodist Episcopal Church at Tuf-tonboro, N. H. Among the guests at the reception were her pastor, Rev. W. T. Perrin, and his wife, of St. John's Church.

— By the General Conference of the African Methodist Episcopal Church, in session at Wilmington, N. C., the following were elected Bishops: Rev. William B. Derrick, of New York city; Rev. James H. Armstrong, of Washington, D. C.; and Rev. James G. Embury, of Philadelphia. Rev. T. W. Henderson, of Indianapolis, Ind., was elected general manager of the Book Concern and Publication House; Rev. H. T. Johnson, of Philadelphia, editor of the *Christian Recorder*; and H. P. Parks, of Kansas City, Mo., secretary of Home and Foreign Missions.

— Rev. E. Crawford Johnson, delegate from the Irish Methodist Conference to the General Conference, reached Boston Saturday evening and became a guest of the pastor of Tremont St. Church. In the evening he was warmly greeted by many of the preachers and their wives stationed in and about Boston. Sunday morning a large congregation assembled in Tremont St. Church to hear this eminent preacher. He took for his subject, "Christian Joy." Many came up at the close and thanked him heartily for his strong and comforting discourse. In the afternoon he visited the Common and heard (to him) an unheard-of thing—the popular services of the Unitarians. He reported Dr. Doie as a strong and intelligent speaker. In the evening he preached for Rev. W. I. Haven at Brookline. Monday morning, in company with his host, he visited various places of interest in the city—the People's Temple, Tremont Temple, the Old South, etc., and at 11 o'clock spoke before the Preachers' Meeting. He then took the train for Newton Centre to call upon that venerable Irish-American Methodist missionary, Rev. Dr. Butler. Returning to Boston, he addressed the students of the Theological School, and then visited Bunker Hill Monument, enjoyed a drive about the suburbs, and at 11 P. M. took the train for New York. Dr. Johnson's stay in Boston was altogether too brief. As elsewhere, he quickly made friends and commended himself as a wide-awake, earnest Gospel preacher and a most courteous Christian gentleman.

### Brieflets.

A large amount of Church News, already in type, is unavoidably crowded over to our next issue.

The Epworth League pages, that usually appear in our last issue for the month, are omitted this week on account of the pressure of General Conference reports.

A large room in Asbury M. E. Church, Rochester, N. Y., has been set apart for bicycles; sixty can be accommodated.

Commander Ballington Booth has established twenty-six posts of Volunteers in Chicago and an equal number in New York.

The young people of Wilmington, Del., have a Free Sunday Breakfast Association. They preached the Gospel to 2,700 men last year; 500 requested prayer; 200 professed conversion.

The thirtieth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 10-17. All denominations are represented and the sessions are open to the public; but missionaries only are allowed to participate in the proceedings.

### Rev. George P. Mains, D. D.

THE newly-elected Publishing Agent of the New York Book Concern is a member of the New York East Conference, and pastor of the First Church in Mount Vernon, N. Y. He was born in Newport, N. Y., and was converted and united with the Methodist Episcopal Church at the age of fourteen. He was educated at Falley Seminary, Genesee College, and Wesleyan University, from which institution he graduated in 1870, in which year he joined the New York East Conference, and has continued a member of that body until the present time, serving some of the most important churches within its bounds as pastor. He has also filled the offices of presiding elder, superintendent of the Methodist Hospital in Brooklyn, and superintendent of the Brooklyn Church Society.



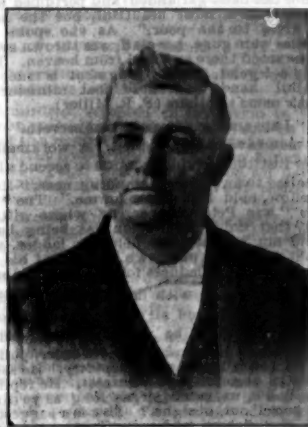
Rev. George P. Mains, D. D.  
New Book Agent at New York.

Dr. Mains was chosen reserve delegate by his Conference to the General Conference of 1888, and when Dr. D. A. Goodsell was elected Bishop he was called to fill his place as delegate. He was also a member of the General Conference of 1892 as well as that of 1896.

### Rev. Henry C. Jennings, D. D.

THE new Publishing Agent of the Western Book Concern is a member of the Minnesota Conference, and was at the time of his election presiding elder of the Marshall District. He was born in Lake County, Ill., Dec. 21, 1850, and was converted and united with the Methodist Episcopal Church at the age of sixteen. In boyhood he worked on a frontier farm, meeting with the experiences of hardship and toil, which, when properly used, develop the noblest qualities of manhood.

He completed a high school course of study



Rev. H. C. Jennings, D. D.  
New Book Agent at Cincinnati.

and entered Northwestern University, but failing health compelled him to abandon the hope of finishing his college course. He joined the Minnesota Conference in 1871, and has served as pastor several important churches. He has been secretary of his Conference for six years. He is an active and influential member of the Board of Control of the Epworth League. He was honored with the title of D. D. by Hamline University in 1894.

Divisions among the churches were soon ceased, in the opinion of Dr. Newman Hall, if the principles and practices of the early church were more carefully investigated. He insists that a study of Acts 1 shows that women had equal share with men in ecclesiastical proceedings, and voted with the brethren for Judas' successor; that the Divine authority of the Old Testament was not questioned; that the whole church voted at elections for officers; that in case of difficulty reliance on spiritual direction was shown by casting of lots; that prayer was extempore and united, and was offered to Christ; and that there was an entire absence of ceremonialism.

The class of '94 of Northwestern University has presented to their alma mater a life-size bust of the late Dr. Joseph Cummings, a former president.

Light refreshments are to be served at the close of the Wednesday evening prayer-meetings in Trinity Church, Chicago, Rev. Frank Crane, pastor, in order to promote a social feeling among the people.

Dr. L. T. Townsend's address before the Methodist Social Union of Chicago on the subject, "Is More of the Democratic Spirit Needed in the Methodist Episcopal Church Policy?" has been published in pamphlet form.

Baccalaureate services for the graduating classes of Boston University will be held Tuesday, June 3, at 2 P. M., in Bromfield St. Church. Professor Borden P. Bowne will deliver the address. Commencement exercises will occur in Tremont Temple on Wednesday, June 3, at 2 P. M.

A new Methodist Orphan Home in St. Louis, an institution of the Church South, was dedicated recently by Bishop Hendrix. The building, which cost about \$100,000, and will accommodate two hundred children, is the gift of Mr. Samuel Cupples, in memory of his wife, Mrs. Martha S. Cupples.

The Boston Journal has recently become a full member of the Associated Press—"the most powerful news-collecting system in the world"—and has added eleven carefully-picked reporters to its city and suburban force. The Journal is not to be outdone by any of its competitors in respect of news or of editorial treatment of current questions.

The June issue of the *Woman's Missionary Friend* is a "Young Woman's Number," with a very attractive table of contents, including contributions from Mrs. O. W. Scott, Mrs. Morrill E. Gates, Mrs. C. S. Nutter, and from Misses Perkins, Blackstock and English, missionaries of the W. F. M. S. The *Friend* should be carefully read by our Methodist young women every month. It is not surpassed by any other missionary periodical.

### OUR CLEVELAND WIRE.

— It is probable that Bishop Mallalieu will select Boston as his episcopal residence. He was a resident of Boston when elected Bishop. He will receive a hearty welcome by his many old friends in New England.

— The General Conference expressed emphatic disapproval of requests for change and modification of what is known as the "amusement paragraph" in the Discipline.

— Prolonged applause followed the announcement of the election of Dr. A. B. Leonard as senior missionary secretary by a large majority.

— It is a singular coincidence that both of the new Bishops were born in Athens, Ohio.

— Rev. Edwin Hitchcock, of Chelsea, and Rev. W. T. Worth, of Lynn, swell the list of New England visitors.

— That was a magnanimous and brotherly act of Mr. Charles R. Magee, who led on the first ballot for the second Book Agent at New York, and made a handsome increase upon the second ballot, to leave his seat, as he immediately did, to congratulate his successful competitor, Dr. George P. Mains, when the result was announced.

— Rev. S. K. Arbutnot, a recent graduate of the School of Theology of Boston University, now stationed at Oakland, Md., is looking in upon the Conference.

— Rev. George D. Lindsay, of Maine, secures the recognition of the chair, speaks to the point, and is heard by the General Conference.

— Among the notable contributors of New England Methodism to the West is Mr. George O. Robinson, lay delegate of the Detroit Conference, who was born in Vermont, prepared for college at "Old Newbury," and was graduated from the University of Vermont. Studying law, he was admitted to the bar, and has now resided in Detroit for thirty-five years. Mr. Robinson was largely instrumental in founding the *Michigan Christian Advocate*, and is president of the Methodist Publishing Company which publishes this successful paper. As president of the Detroit Deacons Home and president of the board of trustees of Central Church, he devotes much time and thought to the interests of the church. Both Mr. Robinson and his wife, Mrs. Jane Bancroft Robinson, are closely and very helpfully identified with the interests of Methodism.

— The *Daily Christian Advocate* calls attention to the following interesting facts: "Bishop Randolph S. Foster, Stephen M. Merrill, John M. Walden and Isaac W. Joyce are natives of Ohio, and Missionary Bishop James M. Thoburn was born in Ohio. The following named deceased Bishops were natives of this State: Edward R. Ames, Matthew Simpson and William L. Harris. Besides these, Thomas A. Morris, Leonidas Hamline, Davis W. Clark, Edward Thomson, Calvin Kingsley and Isaac W. Wiley lived in Ohio at the time of their election to the office of Bishop."

— Dr. Berry's "Jottings from Cleveland" in the *Epworth Herald* are characteristically interesting and breezy, and the illustrations are unique. In journalism Dr. Berry possesses what

may be styled consecrated ingenuity, making him equal to all emergencies.

— The Cleveland *Leader*, in referring to the long-continued dead-lock in electing Bishops, makes Dr. Buckley say: "The delay in coming to an agreement was due to the fact that certain individuals, who did not have a possible chance to secure the necessary number of votes to be elected, would not withdraw their names from the contest and forbid their friends to vote for them any longer. If they would withdraw it would be a matter of only a short time before the elections could be made."

— President Rockefeller, of the Standard Oil Company, a resident of Cleveland, is reported to have said to a professional friend (who gave the fact to us) that he entertained an enthusiastic admiration for what he termed the business management and organized system of the Methodist Church. He said there was nothing like it in any other denomination.

— Dr. C. J. Little, of Evanston, is a John the Baptist to the Conference, whose spirit flames with righteousness, and who, seeking nothing for himself, only demands that which will honor the Conference and exalt the church.

— We hear from all sides excellent reports of President Bashford's work at Ohio Wesleyan University. He speaks briefly and to the point in this Conference. He is one of the well-poised young men in the church, who is "willing to work and to wait."

— Ex-Senator Harlan, a lay delegate, is seventy-six years old, but seems quite vigorous. All of his colleagues in the Senate are dead except Morrill and Sherman. He was a member of Lincoln's Cabinet, and is the only survivor. His mother, who is an ardent Methodist, was 100 years old the 30th of last March.

— It was our purpose to present uniform portraits of all the new General Conference officers elected. We are able to do this except in the case of Dr. Scott, the newly-elected editor of the *Southwestern Christian Advocate*. Dr. Scott's election was not announced until Saturday, and in response to our request for a photograph we were informed that he could not supply the demand. We present an interesting sketch of the man.

— Dr. J. B. Graw, in discussing the subject of a Missionary Bishop for Africa, declared that one General Superintendent had volunteered to visit that land. It transpired later that it was Bishop Mallalieu who had expressed a willingness to go. That was very like this fearless and consecrated servant of the church.

— The elect women of Methodism from all lands have attended the Conference. Most of the wives of the Bishops are here. Mrs. Thoburn accompanies her husband. Mrs. Jane Bancroft Robinson, Mrs. Lucy Rider Meyer, Mrs. R. S. Rust, and Mrs. J. W. Mendenhall are present. The wives of a large number of delegates have enjoyed the Conference. In the room in the Armory devoted to the Woman's Foreign Missionary Society there might be seen Mesdames H. B. Skidmore, S. L. Keen, E. B. Stevens, E. T. Cowen, S. L. Crandon, M. S. Huston, W. B. Davis, C. Parkhurst, C. B. Fisk, and Miss M. Watson.

— Dr. David H. Moore, of the Ohio delegation, was summoned on Friday last by telegram to the bedside of his venerable mother, who is dangerously ill.

— Dr. E. M. Mills, of the Central New York Conference, conducted an auction sale to dispose of the carved table presented to the Conference by our Industrial School in Rome for the benefit of that institution. It was bid in by that munificent layman of New York, John E. Andrus, for \$500.

— We have been permitted to meet another of the Lord's special servants at this Conference—Mother Ransom, now eighty years of age. She it is who was a nurse in the army, and ministered, with all the love of a mother for a sick child, to the wounded and dying soldiers. It was thrilling beyond description to hear her tell of the shipwreck of the "North America," on the 23d of August, 1864, bound for New York with invalid soldiers—194 going down in the storm with the ill-fated steamer, and only fifteen being saved, with herself and three other women. It is a marvel to hear her tell, giving God all the glory, what she has accomplished in establishing "Rescue Homes" for fallen women. "O woman, great is thy faith!" This saintly sister makes faith easier and the effort to do great things for God perfectly natural.

— The Book Committee are to report to the Conference that subsidies, amounting to \$18,280 yearly, be allowed to certain Methodist weeklies—a sum reaching an aggregate of \$73,120 for the quadrennium. We are opposed to this whole matter of subsidies except in the case of the *Southwestern* at New Orleans, where the field and work are so peculiar and urgent. Why should so many papers be foisted upon the church for support, and to exhaust the profits of the Book Concern which belong to the superannuated preachers? If there is any real demand for a paper in a given locality, and if it is effectively edited and managed, it may and should be made self-supporting. *ZION'S HERALD* never asked nor received a dollar of subsidy or assistance from any source; its management has accumulated a property (net) of \$400,000, and is paying a generous amount every year to superannuates and their families. In a decade the sum to be thus distributed will be at the least calculation \$20,000 annually. The *Michigan Christian Advocate* is another striking illustration of the fact that

(Continued on Page 15.)



## The Sunday School.

### SECOND QUARTER. LESSON X.

Sunday, June 7.

Luke 22: 34-37.

(Read Luke 22: 1-65.)

Rev. W. O. Holway, U. S. N.

### WARNING TO THE DISCIPLES.

#### I. Preliminary.

1. Golden Text: Let this mind be in you, which was also in Christ Jesus. — Phil. 2: 5.
2. Date: Thursday evening, April 8, A. D. 33.
3. Place: Jerusalem: the "upper room."
4. Home Readings: Monday — Luke 22: 10-22. Tuesday — Luke 22: 34-37. Wednesday — Luke 22: 39-52. Thursday — Luke 22: 54-62. Friday — John 13: 1-11. Saturday — John 13: 12-20. Sunday — Phil. 2: 1-11.

#### II. Introductory.

It was probably before the paschal feast began that the old quarrel broke out afresh among the disciples as to precedence. Our Lord promptly rebuked it both by word and act — in the latter case meekly volunteering the slave's office of washing His disciples' feet. As He had done to them though their Master, He reminds them they should do for one another. Personal ambition, fondness for power and authority — these are Gentile traits, but no such heathenish aspirations have any place in His kingdom. Humility is greatness, service is lordship, in the kingdom which He came to establish. He Himself, though entitled to highest honor, was among them "as he that serveth." They should heed His example. There was to be a kingdom — though a far different one from what they expected; and there would be rulership for them and joyful festivities, for they had loyally continued with Him in His life of renunciation and trial; but these festivities would not be carnal, and that rulership would not be of earth.

And then our lesson takes up our Lord's colloquy with Simon at the close of the Supper. That ardent disciple declined to be reckoned among those who would be "offended" because of the events of that night. However others might falter, he would stand firm. "Simon, Simon," was the tender reply, "little do you realize the testing that lies before you. As Satan sought permission to tempt Job and demonstrate his hypocrisy, so he hath desired to sift your loud pretensions and prove them to be mere chaff. But I have prayed that your faith may abide the trial; and when you are penitent and restored, strengthen the wavering faith of your brethren." Peter protested that he was ready to follow his beloved Lord to prison or to death. "Wilt thou lay down thy life for My sake? Are you certain about this? I tell thee that this night the cock shall not crow till thou hast denied Me thrice." And then, that He might impress upon their minds the coming change in their fortunes, He inquired if they had lacked anything when, far back in Galilee, He had sent them forth without purse, or scrip, or sandals, on helpful missions. They answered, "Nothing." He assured them that darker days lay before them now — days of peril and hunger and suffering, when they would need purse and scrip, and even, metaphorically speaking, a sword, since they would be in personal danger; and they would no longer have His personal presence, for Isaiah's words, "He was reckoned among the transgressors," were about to be fulfilled in His case, and the things concerning Him would shortly "come to an end."

#### III. Expository.

24. There was also a strife (R. V., "there arose also a contention"). — Says Farrar: "The word *philoneikia*, 'an ambitious contention,' occurs here only. It is probable that this dispute arose while they were taking their places at the couches, and may possibly have been occasioned by some claim made by Judas for official precedence. He seems to have reclined on the left of our Lord and John on the right, while Peter appears to have been at the top of the next mat, or couch, at the left of Judas, across and behind whom he stretched forward to whisper his question to St. John (John 13: 23, 24)." This was not the first contention of the kind among the disciples (Luke 9: 46; Matt. 20: 20-24). Which of them should be (R. V., "which of them is") accounted the greatest. — The prospect of the Messianic state which they believed was near at hand sharpened jealousies and provoked strife. Peter, James and John regarded themselves as nearest their Lord and therefore greatest. To Peter had been promised "the keys;" but then John was evidently the "beloved" disciple. Judas was "treasurer," and of course his prospects were good. It is pitiable to see how little the disciples understood the coming crisis and the true nature of Christ's kingdom.

stood the coming crisis and the true nature of Christ's kingdom.

25. Kings of the Gentiles have lordship — "lord it over them" (1 Peter 5: 3); play the despot; use their high office arbitrarily and selfishly. They that exercise authority. — Schaff thinks these are rulers below the rank of kings. Are called benefactors — The Greek title *Euergetai* was often inscribed on Syrian and Egyptian coins. Sometimes the bloodiest despot insisted upon being regarded as a "benefactor." "How worthless and hollow the title was, the disciples knew from the instances of Ptolemy Euergetes and other Syrian tyrants" (Farrar).

26. Ye shall not be so. — Not such shall be your type of rulership. How perfectly Peter learned this lesson, can be seen from the most cursory reading of his Epistles. His followers, however, have not been so docile. "Of how little has this condemnation of lordship and vain titles been against the vanity of Christian ecclesiastics!" (J. F. and B.). "These words do not condemn a true ecclesiastical order, but they do condemn all ecclesiastical ambition, and all aspiration after selfish power" (Whedon). He that is greatest (R. V., "the greater") — either as respects aspiration or natural endowments. Let him be — R. V., "let him become." As the younger. — With the Jews age entitled a person to consideration and attention. The aged occupied the chief seats. The younger, on the other hand, younger sons in families, performed menial duties from which their seniors were exempt. Our Lord teaches the would-be aristocrats in His kingdom that they would reach distinction by going down instead of going up, by competing for the lowliest duties, rather than enthroning themselves for ministration by others. He that is chief as he that doth serve. — "All offices should be service. Every man should abdicate and disuse every authority over another which is not for the best good" (Whedon).

27. Whether is greater? etc. — The master of the house is regarded as holding a position more honorable than a servant, because the latter waits upon the former. I am among you (R. V., "I am in the midst of you") as he that serveth. — He "took upon Him the form of a servant." He made no claim to the honor and ministrations which were rightfully His. Luke omits the acted parable of washing the disciples' feet.

28, 29. Ye . . . have continued with me — "affecting evidence of Christ's tender susceptibility to human sympathy and support" (J. F. and B.). In my temptations — persecutions, rejections, "trials from Satan, men and earthly things." This was a tender acknowledgment, following a needed reproof. I appoint unto you — more exactly, "I bequeath unto you." A kingdom. — "Who is this that dispenses kingdoms, nay, the kingdom of kingdoms, within an hour or two of His apprehension, and less than a day of His shameful death? These sublime contrasts, however, perpetually meet and enthrone us in this matchless history" (J. F. and B.). "If we suffer with Him, we shall also reign with Him." As my Father hath appointed unto me. — This kingdom was to be His by covenant promise of the Father.

30. That ye may eat and drink at my table — royal fellowship and festivity. In my kingdom — "first of grace then of glory" (Whedon). Sit on thrones. — Who occupy a higher place in honor and influence than do the apostles? Judging the twelve tribes — possibly referring to some future day when rulership shall be committed to the apostles over the gathered outcasts of Israel. "These, the great men of the ages, were the mighty souls, luminous and instinct with truth, so that their torches gave light and life to other souls. They have ruled the world from invisible thrones, because at bottom it is a spiritual world, and they are spiritual sovereigns" (J. M. Atwood).

Instead of Messianic glory such as they may at first have thought of, they had witnessed only contradiction, denial and shame, and they had "continued" with Him. But the kingdom was also coming. When His glory was manifested, their acknowledgment would also come. Here Israel had rejected the King and His messengers, but then would that same Israel be judged by their word. A royal dignity this, indeed, but one of service; a full royal acknowledgment, but one of work (Biersheim).

31. And the Lord said — omitted in R. V., Simon, Simon. — Note the earnestness implied by the repetition, and also the use of the old name. These words are supposed to have been spoken after the Supper, and on the way to Gethsemane. Our Lord had declared (Mark 14: 27) that they all would be "offended" that night, for the prophecy would be fulfilled, "I will smite the shepherd and the sheep shall be scattered." Peter had impulsively replied that though all should be "offended" — staggered in their faith — "yet will not I." To this arrogant self-confidence our Lord replies. Satan hath desired (R. V., "asked") to have you — literally, "outasked," "obtained you by asking;" he has received the privilege to test you. The "you" is plural and refers to all the apostles. Judas has been tested, and has fallen; you will all be sorely tried this night. Might sift you as wheat. — "As wheat is shaken in the sieve, so Satan would try their faithfulness" (Schaff); "expecting to find chaff enough in their religion, if indeed there was any wheat at all" (J. F. and B.).

32. I have prayed (R. V., "made supplication") for thee — as being in greatest danger, next even to Judas. That thy faith fail not — that is, "not utterly fail." Says Schaff: "Our

Lord prays, not that Peter be not tried, but that his faith should not utterly fail." When thou art converted — R. V., "when once thou hast turned again." Strengthen (R. V., "stablish") thy brethren — "who will have been shaken and enfeebled by this apostasy. Alford says that the use, three times, in Peter's epistles, of this word 'strengthened' is at least remarkable. He who by sin disgraces the cause of Christ, should doubly honor it by a redoubled effort to prevent others from a like folly" (Whedon).

33, 34. Ready to go with thee . . . to death — the strongest terms Peter could use, and he was doubtless honest in his belief at the time. His whole nature revolted at this prediction of his fall. Says Abbott: "There is a right Christian confidence, but it rests on the presence and power of the Lord (Phil. 4: 13; 2 Tim. 1: 12); and upon a consciousness of personal weakness (2 Cor. 12: 9, 10). Peter's rested on his own courage and fidelity, and failed him in the hour of trial." Cook shall not crow . . . thrice deny. — What divine presence and what a humbling declaration! Within four or five hours Peter, despite his present vehemence of loyalty, would repeatedly deny that he ever knew Christ.

35. He said unto them — with the purpose of forewarning them that a great change was coming. When I sent you without purse, etc. — See chap. 9: 1-4. Lacked ye anything? — On that peaceful mission their temporal wants were cared for without effort on their part, and their personal safety was not endangered. Things would be different now.

36. He that hath a purse, etc. — The attitude of the world had changed. They must expect hostility now instead of receptivity. He that hath no sword, etc. — The words must not be strained to the point of contradicting the explicit declarations of the Sermon on the Mount. The words simply teach, as it appears to us, that they should take all proper means for their own defence — should not needlessly expose their lives. The disciples obeyed these words when they gathered in the upper room "with the door shut through fear of the Jews," and when they dwelt in the Catacombs.

37. He was reckoned among the (R. V., "with the") transgressors — from Isa. 53: 12. "Hence clearly the sword could not be for His defence, as they carelessly assumed" (Farrar). The things concerning me have an end — R. V., "that which concerneth me hath fulfillment." My course on earth has come to an end; your careers are still before you. I shall be smitten; you will be scattered. Therefore make all proper provision for your own care and defence.

#### IV. Illustrative.

1. An old legend says that once three young ladies disputed about their hands, as to whose were the most beautiful. One of them dipped her hand in the pure stream, another plucked berries till her fingers were pink, and the third gathered flowers whose fragrance clung to her hands. An old haggard woman passed by and asked for some gift, but all refused her. Another young woman, plain and with no claim to beauty of hand, satisfied her need. The old woman then said, "It is not the hand that is washed in the brook, nor the hand tinted with red, nor the hand garlanded and perfumed with flowers, that is most beautiful, but the hand that gives to the poor." As she spoke her wrinkles were gone, her staff was thrown away, and she stood there an angel from heaven. This is only a legend, but its judgment is true; the beautiful hands are those that minister in Christ's name to others (F. R. Miller).

2. "I am among you as he that serveth." All great men have had this spirit. A workman on Cooper Institute, having occasion to ascend a ladder, called to an old man standing near, "Here, old fellow, hold this ladder for me." The "old fellow" was Peter Cooper, by whose gift of money that noble institution was being built. He did not hesitate, but held the ladder, well content to remain unknown. Much of his life work was holding ladders for others (Huribut).

3. A gentleman with fishing tackle and all the appliances fished all day and caught nothing. Toward night he espied a little urelin, with tackle of the most primitive order, pulling out the fish with amazing rapidity. He asked the boy to account for his success. He replied: "The fish'll no catch, sir, as long as ye dinna keep yerself out o' sight." This is a suggestive lesson for fishers of men. They may spend much on rhetorical adornment and yet fail utterly to win men to Christ. "For we preach not ourselves, but Christ Jesus the Lord" (Huribut).

4. I knew a girl who grew so saintly that every one wondered. She became ill, and a

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friend obtained permission to open a locket which she constantly wore. Engraved on the inside was this verse, "Whom having not seen, we love." If we reflect the glory of the character of Christ we shall be changed from glory to glory — that is, from character to character. I think if Paul had lived in these times he would have used the photograph instead of a mirror as a figure of speech. No one can tell how the impalpable shadow which appears on the plate is fastened there. So we cannot tell how character is changed. We are God's reflection in the world (Drummond).

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## League Prayer-meeting Topics

Rev. Matthias S. Kaufman, Ph. D.

## GENERAL TOPIC:

## Lessons in the Life of Christ.

"Brethren, I count not myself to have apprehended; but this one thing I do. . . . I press toward the mark for the high calling of God in Christ Jesus." — Phil. 3: 13.

## June.

## TOPIC: CHRIST AND THE CHURCH.

June 7 — His Membership in the Jewish Church. Luke 2: 21, 29, 41, 42, 49; Matt. 3: 13-16.

As our Lord was born a Jew, He was trained in accordance with Jewish customs. Hence He was regarded a member of the Jewish Church by meeting certain established obligations. These were, —

1. Circumcision. This was performed on the eighth day. By being thus "obedient to the law," Christ gave public testimony that He would fulfill the law for us all.

2. His presentation in the temple. This occurred when he was forty days old. Now His name is enrolled among the first-born of Israel.

3. The Jerusalem visit at twelve years of age. Reaching this age marked a new era in the growth of every Jewish boy. Certain duties were then imposed and certain rights granted. He was expected to observe fasts, and was permitted to attend feasts. Thus we behold Jesus in the church obedient to its requirements. How natural and beautiful is it for children to take each step in their Christian development just as they do in their physical and mental growth!

## PARALLELISMS.

1. Like the Jewish Church, Methodism regards infants as born in covenant relations with Christ's kingdom, and hence they have rights in the church.

2. Infant baptism, a most beautiful and appropriate ordinance of Methodism, corresponds to circumcision among the Jews.

3. Baptized children with us are organized into classes as probationers while quite young, and when they give evidence of experiencing conscious salvation, they are received into full membership. Frequently this is the case before the age of twelve.

## SUGGESTION.

Children should be encouraged to identify themselves with the church very early. Such are likely to make the most substantial and useful Christians. Mr. Spurgeon tells us that out of his large membership he never had to expel one who began the Christian life in childhood. They need gentle and tender and affectionate, yet firm, guidance. Thus they become strong to resist the severe temptations of youth and form habits of virtue and rectitude such as impart to their lives a potency otherwise unattainable. Many parents, failing to appreciate the value of church membership for their children, have mourned through life over their indifference to Christian obligation. Pastors and teachers and parents ought to be diligent in gathering the children under the protecting roof of God's house. Away with the old error of thinking that they must sow wild oats awhile! They are forever less than they might have been by every vice indulged, by every willful sin committed.

## THE CHURCH BELL'S CALL.

1. Griffith John, the celebrated missionary to China, was admitted to church membership at the exceedingly early age of eight. His testimony is, "Had I not taken the step then, I doubt whether I should ever have been a missionary, if a member of a Christian Church at all."

2. An old sea-captain was riding in the cars towards Philadelphia. At a certain station a young man entered and sat down beside him. He said, "Young man, where are you going?" "I am going to Philadelphia to live." "Have you letters of introduction?" "Yes," said the young man, and he began to show them. "Well," said the old sea-captain, "haven't you a church certificate?" "Oh, yes," replied the young man. "I didn't suppose you would want to look at that." "Yes," said the sea-captain, "I want to see that. As soon as you get to Philadelphia, present it to some Christian church. I am an old sailor, and I have been up and down the world, and it's my rule, as soon as I get into port, to fasten my ship's rope and aft to the wharf, although it may cost a little wharfage, rather than have it out in the stream, floating hither and thither with the tide."

June 14 — Recognition of the Church, and Attendance on the Synagogue and Temple. Luke 4: 16; Matt. 8: 14; 9: 35; Mark 3: 1; Luke 22: 53; Mark 13: 41; John 8: 12; Matt. 21: 15.

"The lighthouse founded on a rock  
Casts o'er the flood its radiant eye,  
Firm amid ocean's heaviest shocks,  
Serene beneath the stormiest sky.  
Thus built upon eternal truth,  
High in mid-heaven o'er land and sea,  
Christ's church holds forth to age and youth  
A beacon and a sanctuary."

Previous to the Captivity the Tabernacle and the Temple had been the only places for worship that the Jews recognized. During the Captivity the synagogue came into existence and thereafter multiplied rapidly. Even in Jerusalem at one time they reach nearly five hundred in number. These simple houses of worship Christ frequented for the purpose of, —

1. Personal communion and heart-worship. He felt the need of such exercises for the sustenance of His spiritual powers.

2. To explain the prophecies, preach the

truth of the new dispensation, and lead His fellow-townsmen in the way of truth.

3. That He might heal the afflicted and minister to the wants and woes of suffering humanity.

4. The temple, also, was a chosen place of resort where many people gathered, affording Him opportunity for putting into numerous minds the truths that were calculated to make them wise unto salvation.

## God's Household.

The Christian Church is a family, consisting of God's spiritual children. Dwelling together in peace and harmony, bearing one another's burdens, sharing joys and extending sympathy in sorrow, they are mutually helpful in meeting life's duties and measuring up to life's privileges. The enjoyments and blessings of such an organization are far superior to those of any other society. What could we do without the church? While it needs us, yet we need it a thousand-fold more. In promoting its prosperity we are benefiting ourselves and rendering a great service to the world. Every Epworthian should be as loyal to his church as the most ardent patriot is to his country. He should be able to sing with all the heart: —

"For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end."

## CHIMES.

1. Lyman Beecher, being asked how it was that he was able to accomplish so much, replied: "It is not I that do it; it is my church. I preach as hard as I can on the Sabbath, and then I have four hundred members who go and preach every day." A praying and working church can give success to any faithful minister's labors.

2. In the Theban army there was a small company of three hundred cavalry — a terror to every foe. They were bound together in bonds of perpetual friendship, and were known as the "Band of Lovers." In loving union they found tremendous strength. So should it be in the church of Christ. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6: 10).

June 21 — His Protest at Church Abuses. Matt. 21: 12, 13; Mark 7: 1-13; Luke 6: 1-11.

Protest One. — What a scene the temple presents! Great droves of oxen and sheep are in the court of the Gentiles. Dove-sellers without number are in its pillared colonnades. What a rabble! What a jargon of bargaining voices! Here and there are seated money-changers intent on gain. Clank goes the silver and gold! Is this filthy quarter of greedy bewilderment God's house? Lo! the Saviour arrives. He looks with sadness and disgust upon the motley crowd. He speaks the word of condemnation. Hundreds of backs are turned. The court is cleansed of its usurpation, and instead a multitude of upturned faces catch the inspiration of His presence and teachings.

Protest Two. — The veil is lifted. The covering is removed. What a shabby, ghastly sight! What a pretence of holiness is that long face! His forehead is ornamented with apothegms to proclaim his virtues, and his garments bear quotations from holy oracles. This is the Pharisee! Against his hypocrisy Christ hurls the explosives of exposure.

## BURNED BURELES.

1. God's name is in the hypocrite's mouth, but the world is in his heart.

2. A minister accepted an invitation to the home of a parishioner. At the tea-table he responded to a request to say grace. As soon as it was over, the host's little son of seven summers inquired: "Papa, what's the reason we never have a blessing asked except when our pastor is here?"

3. A deacon who was a zealous advocate of temperance once employed a carpenter to make some alterations in his parlor. In the process it was found necessary to remove the wainscoting, when a secret closet was discovered, to the great astonishment of all the workmen. A brace of decanters, bottles containing something "to take," a jug, a tumbler, etc., were all snugly fitted away. They hastened to the deacon with the surprising intelligence. "H'm, well, I declare," exclaimed the deacon, "that is curious enough. It must be old Captain Brown left those things when he occupied the premises thirty years ago." "Ah! perhaps he did," remarked the discoverer. "But, say, Deacon, that ice in the pitcher must have been well frozen to have remained solid all this time."

Protest Three. — This was against false views of God's day. Christ and His disciples, in passing through a corn field on the Sabbath, pick some ears of corn and eat. What a furor this arouses! Around the "Sabbath law" of Moses thirty-nine prohibitions had clustered until the law had been smothered by these human traditions. This, and the restoring of the withered hand on the Sabbath, aroused such indignant and frivolous opposition to Christ that it evoked from Him the significant and supreme truth that the Sabbath was made for man, and not man for the Sabbath. Here is the statement of a universal principle, in the light of which all alleged "church abuses" must be judged. Will your proposed plan of social entertainment, or literary treat, or musical feast promote man's well-being? Holy days, holy books, holy places, and holy persons and their highest purposes achieved when they are used in the making of men and women after the Divine pattern. The very universe itself was made for the perfecting of humanity. "Man is the true 9bekinah," the revelation of God's visible presence and glory.

June 28 — Founded a New Church. Matt. 16: 13, 19; Luke 22: 19, 20; 24: 46-48; Matt. 28: 18-20.

1. Peter had said: "Thou art the Christ, the Son of the living God." This declaration drew from our Saviour the affirmation, "Upon this rock I will build My church." This rock-truth of Christ's deity, as confessed by a living personal confessor, is the true foundation.

(a) "My church." Only two times in the life of our Saviour is it recorded that He spoke the word "church," and this is the first mention.

(b) "I will give unto thee the keys." Peter, being the first one to confess His divinity, is commissioned here to lead forth with the foundation mystery, and to have an authority never before entrusted to a mortal.

2. The sacrament of the Lord's Supper. Gradually the elaborate ritual of the ancient services must give way, and the sincere, simple forms of approach to God taught by Christ would be substituted in their stead. In accordance with a more direct, unpretentious method, Christ instituted the ordinance intended to commemorate His death.

3. The world-wide and race-embracing commission.

Observe, —

(a) The basis: "All power is given unto Me." How restful is this assurance to us, who are sometimes over-anxious for the prosperity of Zion! The real church, being Christ-founded, shall now be perpetuated by omnipotent power.

(b) The imperatives — "Go," "teach," "baptize." What an honor to be counted worthy of such a high commission! "Go!" This short word has in it the dynamite of tremendous energy. "Teach!" Impart God's Word with such untiring zeal that multitudes will break their bonds and stand up in the freedom of truth. "Baptize." Upon those who are reclaimed to Christ set the seal of a visible discipleship.

(c) The assurance, "I am with you alway." How grand this truth when it becomes a reality of which we have no doubt! He is with us whether we are conscious of it or not. How can we fail, or why should we ever be discouraged?

## VESPER ECHOES.

1. In Florence may be seen two magnificent statues of the architects of their cathedral. Arnolfo, who began it, is represented in a bent posture, as if carefully examining its foundation. The other architect, Brunelleschi, has a plan of the cupola on his knee, and is looking up contemplating the grand completion. For thorough work let us be like the first architect and look well to the foundation. For inspiration, however, we may sometimes with ravishing delight behold the promise of perfection of Zion in the New Jerusalem above.

2. In the Indian Isle there grows, strong and noble, the banyan tree. Deep sink its immense roots. Broad stretch its live branches. Heavy is its bright red fruit bending the limbs to the earth. Where the ends of these branches touch the ground they plant themselves again. Thus all about it tree after tree arises in a beautiful evergreen chain.

"And so the church of Jesus Christ,  
The blessed banner of our God,  
Fast rooted upon Zion's mount,  
Has sent its sheltering arms abroad;  
And every branch that from it springs,  
In sacred beauty spreading wide,  
As low it bends to bless the earth,  
Still plants another by its side."

Providence, R. I.

## Sunday School Sunday.

It is proposed to make Sunday, June 21, this year, "Sunday-school Sunday" in every town and city of New England. It is the Sunday before the great Sunday-school convention opens in Boston for its week's session, and many thousands of people who are coming from the South and West will be here on that day.

These delegates, who will include many of the most prominent clergy and business men of this country, will be invited to speak in the pulpits of Boston and vicinity, and tell the story of Sunday-school work in their home fields and also in the world at large.

The pastoral committee (Rev. C. H. Spaulding, 256 Washington St., Boston, chairman) having this matter in charge will furnish every pastor in New England with fresh information regarding Sunday-school work the world over, and ask

that their sermons that morning include the facts sent with other helpful suggestions regarding Sunday-school work.

At this convention definite legislation regarding the Sunday-school lessons to be studied during the next six years, and many plans of national and international work will be considered; and as there are today over ten million persons in the Sunday-schools of the United States alone every Sunday, it will be readily seen that its conclusions will be far-reaching in their effects. It is well, therefore, for our churches to hear and carefully consider the information that will be brought to them on this Sunday-school Sunday.



## It's Cruel

for them not to give you Pearlina for your washing. Your folks can't know much about it.

My! They could save their money, and all your hard work besides. I'm thankful the lady I live with is just the other way. She knows what Pearlina will do, and she wants it. She'd never let me lose my time trying to get things clean with soap—and she wouldn't stand it to have her clothes all worn out with rubbing, either." That's the truth. The lack of Pearlina comes just as hard on the mistress' clothes as it does on the laundress' back.

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## The General Conference.

(Continued from Page 5.)

is that proposed by Dr. Kynett. If the time has come for that, I assure you that, personally, I see no reason to disfavor it. I say, if the time has come for that. But I doubt very much if it has come. I think that this simple change will give us all that we need at this time. Put in this statement—I will read it so as to get it absolutely as it is: 'But no place shall be open to selection which is already occupied by an effective Bishop,' it being understood 'who desires to continue,' and you will give us the seniority principle at its best; the seniority principle without the possibility of the thing which, though legal, might be legal but unwise. I am inclined to believe that those who made this test have done the church a real service, but we do not want it.

"Now let me say that this subject should be discussed by the church during the next four years. The church should take into consideration this critical matter, and if it does take it into consideration there will be developed a suitable method; but should you conclude otherwise, and think that the time has now come and you are willing to be besieged in your committee on Episcopacy by places finding fault with the present incumbent, by places demanding a particular incumbent, by appeals and telegrams and everything possible to influence the committee on Episcopacy—if you wish to take this risk at this late time in the Conference without previous discussion, you will not find the committee on Episcopacy in your way. Instruct the committee on Episcopacy, and they will bring you an assignment of residences and persons. As chairman, and believing I represent the sentiments of the majority, I believe that the passage of this as a *modus vivendi* for this quadrennium will relieve all difficulties and give us the seniority principle without the possibility which could be derogatory to episcopal standing or the peace of the places where the residences are."

The report was adopted.

Another very important item from the committee on Episcopacy was adopted, compelling the Bishops to reside at the residences which they have selected according to the above report. The declaration is this:—

"When a place has been designated by the General Conference as an episcopal residence, and has been chosen by an effective Bishop, such Bishop shall be required to reside at that place."

It was adopted.

Saturday, May 23.

Bishop Warren presided. Rev. Dr. Henry Spellmeyer led the devotions, reading from the third chapter of the First Epistle of Peter, and the hymn, "The head that once was crowned with thorns is crowned with glory now," was sung.

Dr. Buckley, as chairman of the committee on Episcopacy, reported that, in the matter of the charges against the administration of Bishops Fitzgerald, Fowler and Warren concerning the transfer to the New England Conference, there was no ground for complaint.

A report was made on the effectiveness and non-effectiveness of the Missionary Bishops. It was reported that the committee found Bishop J. M. Thoburn effective, and Bishop William Taylor non-effective.

Another report from the committee on the Episcopacy was read, recommending the election of three Missionary Bishops—one new one and additional for India and Malaysia, one for Africa, and one for South America.

Dr. Kynett argued that there was no constitutional objection to the election of more than one Bishop in India.

Dr. Payne did not believe in Missionary Bishops, but that foreign episcopal residences should be established and "full" Bishops be put in such residences.

Dr. Neely believed that Africa should have a new Missionary Bishop, as the present one, Bishop Taylor, had been declared non-effective. South America would accept a Missionary Bishop. It is too late to discuss the matter of Missionary Bishops in our church. That has been settled, and is incorporated in the Book of Discipline. The same authority that made the election of one Missionary Bishop constitutional in India, warrants the election of twenty for the same field if needed.

Dr. Buckley believed that the election of a large number of Missionary Bishops would strike a death-blow to the parent Missionary Society. In 1884, under a wave of enthusiasm, a Missionary Bishop was elected for Africa. Bishop Thoburn, under the extra prerogative granted to Missionary Bishops when he was elected—to wit, that he should be co-ordinate in authority in his own field—assumes that the General Superintendents are excluded from

that land except by his consent. He considered that Dr. Neely's argument had no foundation in fact. They want two Bishops in India, so that one can attend to the business of the office in his diocese while the other is in this country raising money.

Dr. Little said that the Conference was not fixing a permanent policy. The Missionary Bishop came in answer to the demand of the church for better supervision of the foreign field. Foreign episcopal residences are a snare and a delusion. It will destroy Missionary Bishops if the people in those foreign fields are too fast and too furious in their demands. In India the experiment has been magnificently successful. There should be a Missionary Bishop in Africa.

Dr. Graw was opposed to electing any Missionary Bishop for any field except for Africa. There is not unanimity on the part of the representatives of these fields in asking for what they want. In South America there are only 56 missionaries, all told—not so many as there are ministers in some of our small Conferences. China does not want a Missionary Bishop. Germany does not want a Missionary Bishop. But for the many aspirants in this body for the episcopacy, we should hear nothing more about electing Missionary Bishops.

Dr. Bristol said that the Bishops had sent word to the committee on Episcopacy stating that the Board of Bishops were entirely adequate to superintend the work at home and abroad, and therefore requested that no Missionary Bishops be elected. The General Superintendent must not be held to be subordinate to the Missionary Bishop in India, as Bishop Thoburn claims. If this scheme of Missionary Bishops is to be developed according to Bishop Thoburn's idea and the prerogatives which he assumes, we shall in the end have only Missionary Bishops—Missionary Bishops in India, in Africa, in China, and in the United States, and no General Superintendents anywhere.

Dr. Parker of India said that there was a general demand in his country for another Missionary Bishop, and though there are fifteen languages, yet the Bishop who can speak Hindustani will reach the great majority of the people with whom we labor. The work of the Bishop is mainly with the native preachers. Bishop Thoburn desires to be relieved entirely from the collection of funds in this country. He has been laboring to this end while attending this Conference. You must either give us supervision in another Missionary Bishop or send us presiding elders from America to do it. The latter will be the more expensive to the church. This matter of co-ordinate authority is a bugbear. If there was a spirit of concession and Christian consideration on the part of all the Bishops, nothing more would be heard on that subject.

Dr. Hamilton held a different view from either party in the controversy. He had a profound sympathy for Bishop Thoburn in his work. He made a motion that the questions be referred to the Judiciary committee for decision, as to whether a Missionary Bishop can exclude a General Superintendent from his field, and whether more than one Missionary Bishop can be assigned to the same territory.

Dr. Maine said that the movement involved a great and new departure in the church. The question is included as to whether we are to supply one or more fields with Missionary Bishops. If we begin to act on this line, we must supply every foreign field with Missionary Bishops. He would move as a substitute that the Conference declare it inexpedient to elect any Missionary Bishops save a successor to Bishop Taylor for Africa. He believed that the church should pause before it entered upon a new departure which involved such grave interests.

Dr. Sargent said that it was now purely a question of expediency. We have elected two new Bishops, and the Board of Bishops informs us that they are able to supervise our entire work. He understood that one Bishop now stood ready to go to Africa. No more Missionary Bishops should be elected save, perhaps, one for Africa.

Dr. Buckley moved to elect a Missionary Bishop for Africa.

Dr. Leonard opposed the election of a Missionary Bishop for Africa on the ground that the Conference had refused more urgent demands from China and Japan. There are less than 4,000 Methodist members in Africa, and that field needs a Missionary Bishop less than any other.

Dr. Buckley said there was no parallel between Africa and China. China has Methodist Conferences and is in close touch with the Mission Rooms in New York. No Bishop has visited Africa since Bishop Gilbert Haven went there and contracted the disease which ultimately caused his death. The English Church is in Liberia, and its Bishop is constantly persuading our membership to join that church. We need a Bishop there to protect our present interests. He had conferred at length with the able lay delegate from Liberia, and he was convinced that our church ought to have episcopal supervision in that land. He had learned that a Missionary Bishop would be well received. To de-capitate a place that has had a Bishop would be like taking away a nurse from a child and leaving it to shift for itself. We should vote at once to elect a Missionary Bishop for Africa.

Dr. Hartsell heartily approved of the election of a Missionary Bishop for Africa. It was voted to elect a Missionary Bishop for Africa, and that it be made the order of the day for Monday at 9.30.

(Telegraphic Dispatch to ZION'S HERALD.)

Cleveland, Ohio, May 25, 1896.

The General Conference held three sessions on Monday. The morning and afternoon sessions were devoted to discussions of the report of the committee on the Constitution of the Church, and the evening to the reception of fraternal delegates from other bodies.

Rev. J. C. Hartsell, D. D., was elected Missionary Bishop for Africa; and Rev. M. C. B. Mason, D. D., was elected one of the corresponding secretaries of the Freedmen's Aid and Southern Education Society.

The members of the committee of the First Conference District selected today, as representatives of the First District, Rev. E. M. Smith, D. D., of the Vermont Conference, for the General Missionary Committee; Rev. S. O. Benton, of the New England Southern Conference, for the Book Committee; and C. R. Magee, for the member of the Board of Control.

CHARLES PARKHURST.

## OUR CLEVELAND WIRE.

(Continued from Page 5.)

subsidies are not needed in order to put a weekly Methodist paper upon a successful financial footing.

The General Conference made no change in the official editors except in the case of the *Southwestern Christian Advocate* of New Orleans, as noted elsewhere.

The Cleveland and Detroit Navigation Co. took the Conference visitors and friends, a thousand strong, for a two hours' ride upon Lake Erie in one of its superb steamers on Saturday afternoon.

That was an inspiring sight at the anniversary of Deaconess Work at the Armory, on Friday evening, when eighteen deaconesses were presented by Dr. Luke Hitchcock to Bishop Thoburn for consecration.

The General Conference of 1896 will pass into history as an eminently able and useful body. As a whole it is constituted of high-minded, decidedly spiritual and manly men. If, in the matter of elections, the church was treated to a surprise, it should be recognized that the delegates did, in the expression of legitimate preferences, what they deemed was best for our Methodism. It is not surprising that ardent personal affection for certain candidates obscured to the vision the excellences of other representative members of the Conference. Some of the men whom we should have preferred were not elected. It may be that those who were will do better service for the church. Nothing sobers, inspires and makes men effective like the imposition of great responsibilities. We shall assume that the best things are possible for the men who are elected; and ZION'S HERALD extends to these new officials of the church fraternal and discriminating support.

When this General Conference shall have adjourned, Bishop Merrill will become Senior Bishop. It is delightful to see Bishop Merrill preside over the Conference. He exhibits no nervousness or concern, and is equal to every emergency. He keeps the body in perfect good humor. The Conference gratefully recognizes that an efficient pilot is at the helm who will steer the ship safely through every parliamentary storm.

A facetious friend at our side says of Dr. Munroe, the popular secretary of the Conference, who is so often requested to read papers presented to the body for action because he can make himself heard distinctly by all, "that he will die with the word 'whereas' upon his lips."

The privilege of listening on Sundays to many of the best preachers is highly appreciated by the delegates and visitors. Last Sunday we discovered one of the great preachers of the younger generation of the church in the person of Rev. Dr. W. A. Quayle, of the St. Louis delegation. His theme was, "The Significance of the Three Inscriptions upon the Cross." In scholarly and thoughtful phrase, with brilliant and dramatic utterance, with a series of pictures litened with the most exquisite artistic touch, he presented Jesus Christ as the Saviour of all mankind and as the one master of the intellect, the will and the sensibilities of man. Dr. Quayle is a "preaching genius," the like of which we have not heard for many a day. A friend says that he is thirty-two years of age, is pastor of Independence Ave. Church, Kansas City, and that he resigned the presidency of Baldwin University to enter his present pastorate. We venture the suggestion that Boston will soon have a vacant pulpit to which she would be glad to invite Dr. Quayle.

We have profound sympathy for those Bishops who are not equal to presiding over this great body. In the Conference are an unusual number of astute debaters, who recognize unerringly a wrong ruling, if one is made. There is likely any moment to be a tangle of motions, amendments, substitutes, cross-motions, and a half-hundred men on their feet shouting for recognition. The presiding officer must not only be a skillful parliamentarian and especially familiar with the Conference rules of order, but he must have nerve and possess the power to control men. This is, largely, a natural qualification which some of the Bishops lack, and, therefore, never will possess. Some of them preside with no more success than they did four years ago. Usually a Bishop sits each side of the one presiding to aid with suggestions, but this will not save the man who lacks the qualities which enable one to be the master of the many.

Governor Bushnell of Ohio presided on Wednesday evening, May 20, when Bishop Fowler gave his great lecture on Abraham Lincoln, and appeared upon the platform Thursday morning and was introduced to the Conference by Bishop Merrill.

We hope every reader will turn to Bishop Foster's explanatory address to the General Conference, which appears in the report of the proceedings on page 4. The reading of it will serve to remove much misconception.

Mark A. Hanna, of whom so much has been heard as the manager of the McKinley campaign, is a resident of Cleveland. He is a man of wealth and of honorable business reputation, and has long been connected with the street railway system of the city. For many years he has been a close and staunch friend of the ex-governor. We cannot learn that he has ever held a political office or that he desires it. He has a profound conviction that Mr. McKinley should be the nominee of the Republican Party for President, and having successfully landed his candidate in that position and secured his election, so far as he can make it possible, he will be content. It is said by his most intimate friends that he neither desires nor expects any reward for services rendered.

Rev. Dr. J. C. Morris, fraternal delegate from the Methodist Episcopal Church, South, whose gracious, devout and brotherly spirit was deeply appreciated by the Conference, was one of the boys in blue during the war. Although a Kentuckian by birth, he was a captain of cavalry in the Union Army, showing himself a brave soldier in many an encounter with the Confederates.

On May 22 Bishop Goodsell appeared before the Conference and asked to be excused from further attendance upon the body, as he was to sail the next week for Europe to examine and supervise our work there, which demands immediate attention. The request was granted.

The Conference did a kindly and just act in placing Bishop Taylor upon the retired list. He should be relieved of the oppressive burdens which he has borne for so many years. A younger and physically more vigorous man must take Africa as his one soul agony. Bishop Taylor will take with him into his retirement and rest—if it be possible for a man so constituted and with such a momentum of life history in him to rest this side of the grave—the affectionate sympathy and grateful memories of world-wide Methodism. The committee on Episcopacy, in making its report, thus expressed its appreciation of Bishop Taylor and his work:—

"We recognize with love and affection his intrepid heroism, the character of his campaigns in the missionary field in California, Australia, India, Africa, and South America prior to his election as Bishop of Africa, and for twelve years as Bishop in that country. We remember his fervor and power as a preacher and evangelist. We note the permanent fruits of his labor, and we entertain for him the deepest personal affection. But we are compelled to declare that on account of his advanced age and feeble vital force he is non-effective. We recommend that the Missionary Society provide him generous support, and commend him to the loving favor of the whole church, trusting that his long day of ceaseless labor and toil may close in a twilight of sweetest association with his brethren in the faith, before he enters into the blessedness of those who rest from their labor and whose works follow them."

The Conference has voted to adjourn on Thursday, the 28th, at 1 P. M.

"Our Cleveland Wire" is detached.



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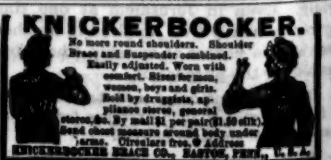
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## Students in Stables.

Rev. T. J. Scott, D. D.

SOME noble friends are aiding the Bareilly Theological Seminary, India, chiefly in the form of help for the students, so that the list has recently run up beyond accommodations. Then some stables were cleaned out for incoming men and their families. These were not like the 100,000 stable of a good man in Ohio, but rude adobe huts covered with clay tiles. The stables available are all filled, and the pressing demand is more dormitories. Who will help with \$25 to build a plain pair of rooms 10x12 feet? Such a dormitory will accommodate a preacher and his family or four single men. We can build with sun-dried bricks, clay floor, and burnt tiles. Fifty such are in demand at once. Who will build them in part or in whole? Think of the opening in India. More than a thousand a month are added to the Christian community, which is now over 100,000 souls. The demand is for native pastors and evangelists who understand the people. Foreigners can never do it. O friends of this great work, come up to the aid of the Lord and that right early!

Delaware, Ohio.

"I suffered with biliousness, and headache, but have been cured by Hood's Pills." Mrs. John Lappen, 9 Pike Ave., Somerville, Mass.

## Church Register.

## HERALD CALLED FOR

Lewiston Dis. Ep. League Convention at Brunswick,	June 3, 4
White Mountain Min. Assn. at W. deville, N. H.,	June 8, 9
Boston South Dis. Ep. League Annual Convention at Worcester,	June 10
Cape Ann Cir. Ep. League Convention at East Gloucester,	June 10
Dover Dis. Ep. League Annual Meeting at Amesbury,	June 10
Norwich Dis. Min. Assn. at New London,	June 15, 16
Portland Dis. Min. Assn. at Newbury,	June 15-17
Rockland Dis. Min. Assn. and Ep. League Convention at Clinton, Me.,	June 15-17
Augusta Dis. Min. Assn. at New Sharon,	June 22-24
Dover Dis. Min. Assn. Association,	July 5, 7
Old Orchard Union Pentecostal Convention, L. B. Bates, Leader,	July 11-20
New England Chautauqua S. S. Assembly at Lakeview, So. Framingham,	July 30-Aug. 1
Northern New England Chautauqua Assembly at Fryeburg,	July 28-Aug. 15
Maine State Ep. League Convention, at Rockland,	July 29-31
Weir Camp-Meeting,	Aug. 17-23
Hedding Holiness Association,	Aug. 17-23
Hedding Camp-Meeting Association,	Aug. 24-29

**EAST DISTRICT.**—The District Stewards of East District will meet in the Committee Room, 26 Bromfield St., Wednesday, June 12, at 2 p. m.

J. O. KNOWLES.

**THE AUGUSTA DISTRICT MINISTERIAL ASSOCIATION** will meet at New Sharon, June 22-24.

## PROGRAM.

Sermons—Monday evening, C. A. Southard; alternate, T. M. Kewley. Tuesday evening, C. A. Brooks; alternate, D. B. Ford. Lecture, Tuesday afternoon, H. A. Clifford. General Symposium—Review of Most Helpful Book Read during the Year. Essays and Discussions—The Kind of Church Paper Needed in Our Methodist Homes, M. E. King, E. Gerry, B. V. Davis. Should the Maine Conference be Divided into Two Districts? S. Hooper, C. Partridge, G. A. Langdon. Sermons Needed for the Times (1) Their Preparation, B. C. Wentworth, W. T. Chapman, A. S. Staples; (2) Topics, W. A. Nottage, B. F. Fickett, G. C. Norcross. Changes in Discipline Made by the General Conference, W. B. Dukeshire, H. E. Frohock. How can the Ministers Best Promote the Interests of Prohibition in Maine? W. F. Berry, C. S. Pillsbury, S. E. Leach.

Brethren can reach New Sharon by taking train to Farmington and stage from there, or stage from Augusta or Belgrade. The latter would be the cheaper way for most.

E. O. THAYER,  
C. S. OUNING,  
O. S. PILLSBURY, } Com.

**PULPIT SUPPLY.**—A young man, an elder of the East Maine Conference, will be available for pulpit supply during the summer months. Address Rev. George Reader, 26 Bromfield St., Boston, Mass.

**EAST MAINE CONFERENCE SEMINARY—COMMENCEMENT PROGRAM.**—Sunday, June 7, 7:30 p. m., Baccalaureate Sermon. Monday and Tuesday a. m., June 8 and 9, Examinations of classes. Monday, 8 p. m., Annual Exhibition of the Department of Education. Tuesday, 1:30 p. m., Annual Meeting of the Literary Societies; 3 p. m., Annual Address by Rev. S. P. Upham, D. D., of Drew Theological Seminary, Madison, N. J.; 7 p. m., Annual Concert by the Department of Music. Wednesday, June 10, 9 a. m., Commencement.

## Marriages.

**WALLACE—NEWELL.**—In Boston, May 26, by Rev. A. W. L. Nelson, William Wallace and Margaret Newell, both of Boston.

**CROWELL—TORREY.**—In Union Hill, N. J., May 26, at the residence of the bride's parents, by Rev. F. L. Hounds, assisted by Rev. Joshua Mead, William Stewart Crowell, of Rahway, N. J., and Clara Burgess Torrey, youngest daughter of Mr. and Mrs. A. W. Torrey.

**THE WHITE MOUNTAIN MINISTERIAL ASSOCIATION** will be held at Woodville, N. H., June 3 and 4.

## PROGRAM.

Monday, 7:30 p. m., Preaching by W. C. Bartlett. Tuesday, 9:15 a. m., devotional service led by E. C. Clough; organization; paper, "A Mystery," J. P. Frye; sketch of sermon, J. B. Aldrich; exegesis of Matt 3:11, W. J. Wilkins; sketch of sermon, J. B. Dinamore; paper, S. O. Keeler. 1:30 p. m., paper, The Divine Names as Used in the Pentateuch, A. E. Draper; sketch of sermon, E. O. Bullock; paper, The Relation of the Psalmist to Peace and War, E. E. Perkins; What Epworth Leaguers Ought to Know, L. B. Danforth; preaching, W. E. Bennett. 7 p. m., praise service led by W. E. Bennett; preaching, C. M. Howard. All brethren whose names do not appear on the program bring sketch of sermon.

G. M. COUL,  
E. E. PERKINS,  
J. B. DINAMORE,  
R. T. WOLCOTT, } Com.

## Business Notices.

READ the last column on the 12th page for announcement of the latest publications of the Methodist Book Concern.

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**W. F. M. S.**—The Manchester District Association of the Woman's Foreign Missionary Society will hold a convention on Friday, June 6, at Antrim, N. H. Miss Josephine Carr and Mrs. J. M. Durrell are expected to address the meeting. We hope to see delegates from every church on the district. Entertainment provided. Mrs. C. W. ROWLEY, Rec. Sec.

**NEW ENGLAND SOUTHERN CONFERENCE.**—The next session of the New Bedford Ministerial Association will be held at Whitman, Mass., June 15 and 16. Will the brethren intending to be present please notify the pastor at the earliest possible moment? Program sent later. A cordial welcome will be given all visiting ministerial brethren, and entertainment furnished.

So. Abington, P. O., Mass. OSCAR E. JOHNSON.

**A CORRECTION CORRECTED.**—Will the brethren of the New England Southern Conference and all concerned please take note that there is no mistake in the Year Book report of the Plymouth charge. The figures are precisely the same as those returned by the pastor in his report to the Conference. Furthermore, when Mr. Newland wrote to me alleging mistakes, I not only called his attention to the omissions in his report, but sent him a duplicate of the same. The original is before me as I write. The above statement is made in the interest of truth and of justice to all concerned.

R. D. DYSON, Statistical Sec.

**W. F. M. S.**—The Lynn District W. F. M. S. will hold its quarterly meeting at Winthrop, Thursday, June 4, commencing at 10 o'clock. A very interesting program has been arranged. Miss Ruth Sites, Miss Wong and Mrs. Dr. Butler will be present and address the ladies. Basket lunch. REBECCA W. KNOWLES, Dis. Sec.

**THE CAPE ANN CIRCUIT EPWORTH LEAGUE CONVENTION** will be held in the M. E. Church, East Gloucester, Wednesday evening, June 26, beginning at 7:30. After the business session, addresses will be made by Rev. E. C. Charlton, Joseph Candlin and S. B. Nobbs; a question-box will be conducted by Rev. H. L. Wriston, and a consecration service led by Rev. M. G. Prescott.

**W. H. M. S.**—The third quarterly meeting of the New England Conference W. H. M. S. will be held in Winthrop St. Church, Roxbury, Tuesday, June 3. Morning session at 10. Usual reports and business. Paper on "The Value of Small Things," by Miss Nellie Knowles, of Lynn District, mite-box agent; address by Prof. Harriette J. Cooke, followed by roll-call of delegates, who are desired to respond with pledges for Medical Mission work for the coming year. Afternoon session at 2. Addresses by Mrs. James Mather, secretary of Bureau of Systematic Benevolence, Mrs. Edward Hyde, of Hyde Park, on "Our Work in New Mexico," Miss Eliza Sneyton, on "The Chinese of Boston," and a discussion on Sabbath Observance, to be conducted by Mrs. Hugh Montgomery, of Marblehead. Lunch furnished for 5 cents. The church may be conveniently reached by any Warren St. electric.

SARAH WYMAN FLOYD, Conf. Cor. Sec.

## ANNUAL CONVENTION OF LEWISTON DISTRICT

EPWORTH LEAGUE at Brunswick, June 3 and 4. Sessions on Wednesday, at 3 and 7 p. m.; on Thursday at 8:30 a. m., and 7 p. m. On Wednesday, addressees will be given by Rev. W. F. Holmes, Rev. Alexander Hamilton, Mrs. L. L. Alexander, G. E. Jones, Miss J. L. Jackson, E. B. Holmes, and Mrs. H. T. Adams; Junior League work will be exemplified by Mrs. W. F. Holmes; an ideal Epworth League prayer-meeting will be conducted by Rev. G. D. Holmes.

The exercises on Thursday will consist of business; papers by Revs. E. T. Adams, E. A. Blackpole, T. F. Baker, F. O. Potter, W. F. Holmes, Miss Little Fox, Miss Addie Osgood and Rev. D. B. Holt. Dinner at 1:30; picnic excursion by barges to Gurnet Bridge. Parties can carry lunch or have shore dinner. Rev. D. E. Miller will be the evening speaker.

E. A. RICH, Secretary.

## QUARTERLY MEETING.

## ROCKLAND DISTRICT—FIRST QUARTER.

SUNDAY SERVICES.—May 4, Union, Washington, No. Waldo; 10, Sheepscot, West Abia, Wiscasset; 17, Bremen, West Waldo; 24, Waldo; 31, Spruce Head, South Thomaston; 11, Rockland; 18, Bangor. June 7, Belfast, a. m., Northport, p. m., Bangor; 14, Unity, a. m., Troy, p. m., Clinton; 21, East Vassalboro (union service all day); 28, Montville, a. m., Searsmont, p. m., Merrill, eve. July 5, Camden, a. m., Lincolnville, p. m., Rockport, eve; 12, Windsor, a. m., Chelsea, p. m., Pittston, eve; 19, North Woolwich, a. m., South Dresden, p. m.; 26, Arrowsic, a. m., Westport Center, eve. Aug. 2, E. and Pond; 9, New Harbor, p. m.; 16, Damariscotta and Mills; 23, Friendship, a. m., Cushing, p. m.; 30, Orr's Cove, p. m., Winslow's Mills, eve; 27, Boothbay Harbor, a. m., Southport, p. m., East Boothbay, eve.

**QUARTERLY CONFERENCE.**—May 2, Union; 9, Sheepscot, Wiscasset; 16, South Thomaston; 23, Rockport; 30, Rockland; 31, Camden. June 2, Waldo; 9, Orr's Cove; 16, North Waldo; 23, Thomaston; 30, Northport; 31, Belfast, eve; 6, Searsmont; 13, Unity, 3 p. m.; 20, Clinton; 27, North Vassalboro; 34, Windsor; 31, East Vassalboro; 27, Montville; 24, Merrill; 21, Searsmont. July 2, Cushing, p. m., Friendship, eve; 7, Damariscotta; 14, Fennel; 21, Round Pond; 28, Randolph; 31, Pittston; 14, Dresden Mills; 18, Southport; 22, East Boothbay; 27, Boothbay Harbor; 31, Woolwich; 34, Arrowsic; 37, Westport. Aug. 1, Bremen.

Brethren: For action of District Stewards see Zion's Herald of May 27.

Special events: Ministerial Association and District League Convention at Clinton, June 15-17. State League Convention at Rockland, July 30-31. District Camp-meeting and League Convention at Nobleboro, August 17-22.

W. W. COLES, P. E.

## SOUTH DISTRICT APPOINTMENTS FOR 1896-'97.

18' in the following appointments P. E. indicates Presiding Elder; R., Bishop; P. A., Preachers' Aid; Ch. ex., Church Extension; S. E., Board of Education; F. Aid, Freedmen's Aid.

	P. E.	R.	Ch. ex.	S. E.	F. Aid.
<b>Boston:</b>					
Allston,	\$40	\$30	\$30	\$15	\$25
Appleton Church,	30	7	15	11	6
Baker Memorial,	75	25	50	40	20
Bethany Church,	40	20	30	20	10
Bromfield St.,	100	40	60	30	15
City Point,	22	15	25	25	5
Dorchester Church,	75	40	50	40	20
Dorchester St.,	30	11	15	15	5
East Boston Swedish,	4	1	1	1	1
Fleet Street Square,	30	7	15	15	5
First Church,	110	45	60	30	15
Forest Hills,	4	1	1	1	1
Highland Church,	75	37	40	30	15
Italian Church,	0	0	0	0	0
Jamaica Pl., First Ch.,	30	15	25	15	5
" St. Andrew's,	30	8	15	15	5
Mattapan,	30	8	15	15	5
Morgan Chapel,	0	0	0	0	0
Mt. Dorchester,	12	4	10	8	4
Parkman St.,	34	12	15	15	5
People's Temple,	130	60	90	50	25
Revere St.,	8	2	1	1	1
St. John's,	110	50	60	30	15
Stanton Ave.,	40	14	25	15	5
Swedish Church,	30	8	15	15	5
Tremont St.,	200	60	100	75	35
West Roxbury,	30	8	15	15	5
Winthrop St.,	130	60	100	60	25
<b>Brookline:</b>					
Cliff Church,	60	30	40	30	15
Grove Valley,	34	5	15	10	5
Dedham,	22	7	30	20	10
East Douglas,	22	7	10	10	5
Franklin,	22	10	15	15	5
Highlandville,	15	8	12	12	5
Holliston,	34	10	25	15	5
Hopkinton,	34	5	15	15	5
Hyde Park,	34	20	30	20	10
Leicester,	10	5	5	5	5
Milford,	31	20	40	30	15
Milbury,	30	14	25	20	10
North Grafton,	8	3	5	5	5
Norwood,	12	5	5	5	5
Oxford,	15	8	15	10	5
Plainville,	30	5	12	7	5
<b>QUINCY:</b>					
Atlantic,	12	3	5	4	2
West Quincy,	15	5	15	10	5
St. Paul's,	34	10	10	12	5
Wollaston,	30	5	15	15	5
Shrewsbury,	30	5	15	15	5
Southville,	8	3	5	4	2
South Walpole,	15	5	12	7	4
Upton,	12	7	12	10	5
Uxbridge,	20	6	12	9	4
Walpole,	15	4	12	8	4
Webster,	60	20	50	30	15
Westboro,	34	9	25	14	10
West Medway,	12	4	10	6	3
Whitinsville,	34	10	24	15	5
<b>WOBURN:</b>					
Coral St.,	34	11	20	15	5
French Mission,	5	2	5	5	5
Grace Church,	75	40	50	40	20
Lakewood,	5	4	5	5	5
Laurel St.,	30	15	20	10	5
Park Ave.,	15	5	5	10	4
Trinity,	150	60	100	60	25
Webster Sq.,	40	15	30	27	5
Gardner, Swedish,	10	2	4	3	2
Lowell, Swedish,	34	7	12	12	5
Lynn, Swedish,	5	2	5	5	5
Malden, Swedish,	34	15	12	12	5
Rockport, Swedish,	10	5	5	4	1
Worcester, Thomas St.,	40	15	30	15	5
" Quinsigamond,	40	14	30	15	5

Apportionments for Missions are made in New York and sent to individual pastors.

It is important that the pastors present these benevolent collections to their people at the earliest favorable time, and secure, if possible, the full amount apportioned.

By order of the District Stewards' Meeting,  
H. H. HICKLEY, Secretary.  
J. H. MANSFIELD, Presiding Elder.



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## OF SPECIAL INTEREST TO STUDENTS AND TEACHERS.

R. H. Woodward Company, of Baltimore, Md., are making a most liberal offer of \$200.00 to any one who will sell 200 copies of "Gems of Religious Thought," a new book by Talmage. This is one of the most popular books ever published. Three editions sold in 30 days. Agents sell 10 to 15 copies a day. An Epworth organ, retail price \$275, given for selling 100 copies in 3 months. A \$100 bicycle given for selling 50 copies in 3 months. A gold watch for selling 25 copies in 1 month. This premium in addition to commission. Complete outfit 25 cents. Freight paid. Credit given. Agents wanted also for "Talks to Children about Jesus," 150,000 copies sold, and it is now selling faster than ever. Same terms and conditions as on "Gems of Religious Thought." Other popular books and Bibles also. They offer special and most liberal rates to students and teachers for summer vacation. During last summer a large number of students and teachers canvassed for their books. Among the list there were 33 who made over \$500, 47 who won the \$200 premium, and 75 made over \$100 for their summer work. Write them immediately.

## BAY VIEW HOUSE, FERRY BEACH, Saco, Maine.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ocean breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and cozy nooks, woodlands and green fields, it is justly termed the "Garden of Eden" by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last fifteen years.

Surrounded by a grove of pine trees, by a large and well-kept lawn, with lovely walks and drives, and cultivated and wild flowers in profusion, it is indeed a "Paradise" to those seeking a quiet, restful place for the summer.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The cuisine of the BAY VIEW is kept at a high standard of excellence, only the best materials being used, and properly prepared by first-class chefs.

BAY VIEW is only a ten-minute ride from Old Orchard by the Orchard Beach R. R., which connects with every train on the Boston & Maine R. R. from Portland and the Canadas, and from Boston and all western points. Observation cars are run on the Orchard Beach R. R., which skirts the shore of Saco Bay, thereby giving a beautiful view. "To see it is to appreciate it."

The BAY VIEW porter is at Old Orchard on the arrival of every train from Boston and Portland on the Boston & Maine R. R. to meet all parties en route to BAY VIEW, to look after all the baggage, and relieve patrons of all responsibility and trouble.

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## Our Book Table.

**Memoirs of Barras, Member of the Directorate.** Edited, with a General Introduction and Prefaces and Appendices, by George Durry. Four Volumes. Vols. III and IV. New York: Harper & Brothers. Price, \$3.75 a volume.

The narrative in the third volume extends from the 18th Fructidor, Sept. 4, 1797, to Nov. 9, 1799. During this time Barras was practically Dictator of France. By a strange series of events he had seen one after another of his enemies fall and disappear; but just at this point, when Barras saw his old enemies removed, he noticed his protégé, Napoleon Bonaparte, ascending to the front. The coup d'état of the 18th Brumaire, Nov. 9, 1799, really made Bonaparte Dictator. The tables were completely turned. The Bonapartes, who had been nourished under Barras, now rose entirely above him and obliged the old Dictator to retire to private life, where he remained until his death in 1829. He lived to see the Bonapartes rise and fall, and to see the Bourbons go down amid the burning waves of the Revolution and emerge again to the control of France. It can hardly be surprising that he carried into private life an intense hatred of the brilliant young officer who had supplanted him. That the viper had been warmed in his own bosom hardly made the reverse more endurable. The poison of the asp was under his pen, and in these volumes he has left a fearful indictment against the Bonapartes. How much truth is in his statement, the world can never know. Unfortunately he had no character for truth or honor or integrity; but he was too shrewd to make statements which could be disproved. And with the Bonapartes there were probably enough bad things that could be reported with truth to condemn them to everlasting infamy.

But the "Memoirs" relate not alone to the Bonapartes. Barras was an important actor in a remarkable crisis in the history of France. Few eyes of the period were so sharp as those of the Dictator. He read men and events, and set down his reflections in a clear and impressive style. The writings of such a man are sure to be read. Whoever wishes to understand the true inwardness of the French Revolution will be sure to consult the pages of this brilliant, brave, but corrupt leader.

**The Expansion of Religion.** Six Lectures Delivered before the Lowell Institute. By E. Winchester Donaid. Boston: Houghton, Mifflin & Co. Price, \$1.50.

The rector of Trinity Church, Boston, made a decidedly favorable impression in his Lowell Lectures. They treat of religion as it touches the new themes of the social and political world today. Religion itself is an inner life, developed from the religious instinct as a part of the original human nature. The capacity for religion is inherent in man, but that capacity is rendered active by outward needs, conditions and opportunities. The light of the Spirit and the revelation of truth bring the religious nature into full activity. Though religion be an inner principle, it makes itself felt in various ways in the external world, and is obliged to deal with the serious problems found along its path. The author treats these various subjects with care, breadth, discrimination and good sense. Though neatly put, his statements are plain and simple and open to the popular mind. The lectures are eminently readable.

**Patmos, or the Unveiling.** By Rev. Charles Beecher. Boston: Lee & Shepard. Price, \$1.50.

The Apocalypse of St. John has confounded the interpreters and critics of the Christian era. The book is a drama, with the opening act in Eden and the closing one in the New Jerusalem; or we may compare it to a great picture hung in front of the lost ages. Men may study the colors and the various figures on the canvas without being able to detect the inner and deeper meaning. The three schools of interpretation, the Preterist, the Historical, and the Futurist, share in the reading and the understanding of "the words of the prophecy of this book." The author is confined to neither exclusively. He interprets by common sense and from the heart. He finds the meaning of the vision coming out largely in the course of history. The volume is written in a graphic style, and forms a running commentary on the series of visions. If the author has failed to get the whole truth, he has nevertheless reached what every reader must feel is a probable and apt exposition.

**The Book of the Twelve Prophets.** Commonly called the Minor. By George Adam Smith, D. D., LL. D. New York: A. C. Armstrong & Son. Price, \$1.50.

This is the latest volume in the "Expositor's Bible," in course of publication by the above New York house. The Minor Prophets, by Dr. Smith, are in two volumes, of which this is the first. It has been prepared on the same plan and with the same care as the preceding volumes, giving the results of scholarship and a fresh translation, with a running exposition. In this way the results of the highest Biblical learning are brought within the reach of the general reader. The commentary is marked by order, clearness and vigor of expression. The author catches the spirit of the time in which the books were written, and gives the sense felicitous expression for the men of the present.

**The Beginning of the Wesleyan Movement in America, and the Establishment Thereof of Methodism.** By John Atkinson, D. D. New York: Hunt & Eaton.

In this solid volume of 458 octavo pages Dr. Atkinson records the genesis of American Methodism. The record covers a period of only seven years, extending from the beginnings in New York and Maryland in 1786 to the first American Conference held in Philadelphia in 1773. It is the record of inchoate Methodism. The

movement in America was begun by local preachers and private members who had come from the other side of the Atlantic. Philip Embury began in John St., New York, and Robert Strawbridge in Maryland. The two operated independently and in comparative obscurity, not suspecting the importance of the work in which they were engaged. When the historian came he found but little to record. As a result of that want of care on the part of the first investigators, the fields have in the last few years been reploughed and new facts have been turned to the light. These new facts were not in all cases harmonious with each other. The author has added to the store, and has thoroughly re-canvassed the whole field so as to make a harmonious and complete record of the first stage of the history of American Methodism.

For a century after the planting, tradition held that Philip Embury was the first to begin on this continent; but at length Dr. William Hamilton, of Baltimore, claimed precedence for Strawbridge. Dr. Atkinson shows that Dr. Hamilton's authorities were not reliable. Asbury's Journal, on which the latter relied, contains many hasty and careless jottings. The work in New York was in the slum region and among people so obscure that it has been difficult to find any record of them. It has been supposed that Embury and his friends came to New York about 1786, but the author has established the fact of the migration in 1780, and finds evidence of their presence about John St. from that date on. The story of the removal to Canada is fully told, and the history of the society in John St. is given. We have in this volume the first complete history of the beginnings of American Methodism. Much of the material is new. The old facts have been sifted, some of them discredited, and others established on a secure basis. Dr. Atkinson has given us a most valuable book.

**A Few Memories.** By Mary Anderson (Mrs. de Navarro). With Portraits. New York: Harper & Brothers. Price, \$2.50.

The author of these recollections won fame on the stage, and, in this volume, reverts to the lights and shadows of her career. The shadows could not be forgotten. "I have written these pages," she says, "more for young girls (who may have the same ambitions that I had) than for any one else, to show them that the glitter of the stage is not all gold, and thus do a little toward making them realize how serious an undertaking it is to adopt a life so full of hardships, humiliations, and even dangers." But she evidently did not mean her young admirers should remain long on the shady side; for, after a few chapters, she emerges into the sunlight and continues on in a bright and cheery mood to the end of the book. There is nothing prosy or tedious in any of her chapters. Once in the current, the reader floats on with the utmost delight to the end, meeting with a great variety of people—Tennyson and Dickens and Longfellow, Cardinal Newman, and General Sherman and Grant. The record closes with her marriage, in 1890, to Antonio F. de Navarro in a little Catholic church at Hampstead, London.

**The Epic of the Fall of Man: A Comparative Study of Caedmon, Dante and Milton.** By A. Humphreys Garrison, M. A., LL. D. New York: G. P. Putnam's Sons. Price, \$1.

Caedmon was the morning star of Anglo-Saxon poetry. He was ancient when Alfred the Great reigned, and the Saxon in which he wrote is more foreign to us than Greek or Latin. The only account of him which has come down to us is found in a brief passage in Bede's "Ecclesiastical History." The historian gives no dates of birth or death; he satisfies himself with describing the mode of his inspiration. But, though without an extended story of his life, we have a single poem, written by Caedmon, more precious than the record of any chronicler. The title of the poem is given in this book—"The Epic of the Fall of Man." He preceded Dante and Milton in touching with the colors of a vivid and creative imagination the marvelous story of the creation, the lapse of the angels, and the consequent fall of man. The author, in this volume, has given a strong and spirited translation, in blank verse, of Caedmon's poem. We have not read the original, but the translation is certainly animated, rhythmic and forceful. The volume opens with a historical sketch of the revival of Anglo-Saxon learning in England. Then follow the advantages of the study of Anglo-Saxon, the life and times of Caedmon, an analysis of "The Fall of Man," and a comparison with Milton's "Paradise Lost." The volume concludes with the translation of "The Fall of Man," which, though not literal, claims to preserve "the sense of the original, and, so far as possible, to keep the Anglo-Saxon modes of thought and expression." The student of Anglo-Saxon literature will find the book an admirable help in understanding the condition and spirit of our early ancestors in the British Isles.

## Magazines.

The North American for May opens with a symposium by naval commanders on "The Engineer in Naval Warfare." Commodore Melville, Prof. Aldrich, Prof. Hollis, G. C. Sims, and President Uhler take a hand in the discussion. Flammarion, the French astronomer, gives us the latest information about "Mars and Its Inhabitants." Joseph M. Rogers has an interesting article on the "Men who Might have been Presidents." Several missed the mark for the want of a small number of votes. Senator Allen, of Nebraska, defends the cause of "Western Feeling toward the East." Mayo W. Hazel-

tine replies to Mr. Wells on "The United States and Great Britain." Charles Sedgwick Minot contributes "The Microscopical Study of Living Matter;" W. S. Harwood has "Constitutional Suffrage for Women;" and Capt. Crowninshield, "Great Britain's Service to Civilization." (3 East 14th St.: New York.)

The Atlantic for May has for its leader George Birbeck Hill's opening article on "Letters of D. G. Rossetti." Mary Hallock Foote gives a fine western sketch of the Snake River region, under the title, "Pilgrim Station." Lat-cadio Hearn has a new sketch of Japanese scenery and life in "A Trip to Kyoto." Henry James furnishes another instalment in "The Old Things." Gaston Fay makes a plea for "The Preservation of Our Game and Fish." Rose Hawthorne Lathrop furnishes fresh "Memories of Hawthorne." The present paper contains reminiscences of Concord life, and brings into view the remarkable Concord group in which Emerson was most conspicuous. Mr. K. C. Babcock canvasses "The Scandinavian Continent" in our population, and finds it most excellent. Olive Thorne Miller has a charming paper on "Whimsical Ways in Bird Land." Agnes Repplier tells of "Old Wine and New." Mr. Olney's chances as an aspirant for the Presidency are canvassed and a good deal discounted. J. Laurence Laughlin has a suggestive article on the "Teaching of Economics." (Houghton, Mifflin & Co.: Boston.)

The Arena for May contains a list of fourteen contributed articles, several of them on matters of prime interest. Prof. J. T. Birby leads in a paper on "The Invisible World Around Us," as brought out in the Röntgen discoveries. A portrait of the Professor serves as a frontispiece. Dr. Heber Smith has a second article on "Man in his Relation to the Solar System." C. S. Thomas offers several fallacious reasons "Why the West Needs Free Coinage." Justice Clark, of North Carolina, makes a study of Mexico—"The Land of the Nocturnal Sun." Evelyn Laura Mason considers "America's Relation to England." Prof. Frank Parsons contributes a fifth paper on "The Telegraph Monopoly." Representative women consider vital issues of the hour, and Albert Roberts discusses "Bank Monopoly and Specie Contraction." Two or three serials fill out the number. (Arena Publishing Co.: Boston.)

The Gospel in All Lands for May presents a good table of contents. It opens with a word from Bishop Joyce on "Our Educators in the South," and is followed by articles on "Christian Leaven at Work in India," "Peru as a Mission Field," "Glances at Our Malaysia Mission," "The Pearl Towers of Silence," "Idolatry and its Apologists," "An Aged Brahman Pilgrim," and "A Hindu Girl Looking for Jesus." The number is accompanied with the usual list of illustrations. (Published by our Missionary Society: 150 Fifth Ave., New York.)

The May Biblical World has several illustrations, one on "Jacob's Well" serving as a frontispiece. The leading editorial is on "The Bane of Raising False Issues." "The Last Words of Moses" are arranged by Prof. R. G. Moulton. Dr. Parker writes of "Jerusalem and Thereabouts." President Harper has a fifth article on "Outline Topics in the History of Old Testament Prophecy." Aids to Bible readers are given in notes on Hebrews and the Epistles of John. The number is suggestive in its topics and able in treatment. (University of Chicago Press.)

The Truth for May has for editorials, "Notes by the Way," "The Lord of the Sabbath," "Looking unto Jesus," and "Distress of Nations;" and contributed articles on the "Second Advent," "The Gospel versus Man's Theories," "Justification," and the doctrine of "The Devil." The second advent is a leading feature in this magazine. (Fleming H. Revell Company: 112 Fifth Av., New York.)

Music for May has for a frontispiece a fine portrait of Edward A. Macdowell, the New York composer, with an appreciative biographical sketch by John L. Mathews. Dudley Buck

has a prophecy on "The Future of Musical Art in America." He is optimistic; he sees a great future for America in the line of musical art. Theodore Thomas strikes the key when he demands the establishment of "a great musical college, a national musical college, and Chicago is the place for it." (Music Magazine Publishing Company: Chicago, 1422 Auditorium Tower.)

The Homiletic Review for May has five review articles and six representative sermons, besides exegetical and pastoral sections and hints and helps on sermonical and social topics. Sir J. W. Dawson gives natural facts as illustrative of Bible truth. Henry Barrows tells of "The Triumphs of Christianity." M. H. Valentine considers the study of Christ's person by the inductive method. Prof. McCurdy furnishes "Light on Scripture Texts from Recent Discoveries." The sermons are by Drs. MacLaren, Wright, Birch, Moody, Dodd, and Longacre. The number maintains its usual excellence and variety. (Funk & Wagnalls Company: New York.)

Frank Leslie's Popular Monthly for May has a good list of articles and many illustrations. The story of the Lees is continued, with several other pictures. Robert E. Lee as lieutenant of cavalry is given as the frontispiece. Warren B. Davis furnishes sketches of Lee in West Virginia and amid the crucial events of 1859-1862. Mrs. Roger A. Pryor adds a paper on the ancestors of General Lee. Mrs. Jefferson Davis has a sketch of life "In the Executive Mansion of the Confederacy." Fred. A. Ober has a fine article on "Cuban Noncombatants." Richmond is pictured and described as the "Queen City of the South." The number contains several fine stories and other sketches. (Frank Leslie's Publishing House: New York.)

The American Journal of Sociology for May opens with an article by Charles F. Beach, Jr., on "Recent Legislation in Restraint of Trade." C. R. Henderson contributes a second paper on "The German Inner Mission." Paul Monroe has a valuable paper on "Profit Sharing in the United States." C. D. Randall explains "The Michigan System of Child-Saving." Walter F. Willcox shows the "Distribution of the Sexes in the United States." On the Atlantic seaboard females are in excess, while in the great Mississippi basin and on the Pacific Coast the other sex prevails. Lester F. Ward defines the "Data of Sociology." E. A. Ross has a second article on "Social Control." One of the most suggestive papers is the fifth in a series on "Christian Sociology." If the topics are not quite as striking as some that have gone before, they all have their importance in the field of sociology. (The University of Chicago Press.)

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## Obituaries.

**Taylor.**—William Parker Taylor, for more than a quarter of a century one of the most prominent and valued citizens and business men as well as a leading and influential member of the Methodist Church in Townsend, Mass., was born in Milford, N. H., Oct. 17, 1828, and died in Townsend, March 9, 1896.

His father died while he was yet but a boy, and his mother in 1842. The family removing to Dunstable, Mass., young William, in the latter place, acquired the trade of a blacksmith. In 1846 he opened a blacksmith shop in the town of Lunenburg, remaining there until his removal to Townsend, April 1, 1857, where he afterwards continuously resided. Engaging at first in blacksmithing, in 1859 he formed a copartnership with the late Daniel Adams and opened a store, and continued in mercantile business most of the time up to about one year ago. In 1880 Mr. Taylor added the business of manufacturing to that of trade, entering upon the manufacture of unfinished furniture and building up an extensive industry on that line, which is still in successful operation.

In May, 1861, Mr. Taylor was appointed postmaster by President Lincoln, serving in that capacity, with the exception of about three years, until 1885. He also filled various town offices, and represented his district in the legislature of 1887. Besides occupying prominent and responsible positions as a member of the Masons, Odd Fellows, and the Grange, he was a charter member of the Board of Trade, of the Village Improvement Society, and an ex-officio of the fire department. He was a director of the Townsend National Bank and of the Townsend broom factory at the time of his death. He took a healthy interest and a leading part in all public improvements. To him, perhaps, more than to any other man, is due the present attractive appearance of the village where, for forty years, he had his home. He was a person of untiring industry and activity, carrying on all his multifarious affairs oftentimes, doubtless, at the expense of his health.

Mr. Taylor was twice married—May 29, 1861, to Mary E. Robinson, of Warren, Me., and Jan. 25, 1870, to Anna Clement, of Townsend, who survives him. The three children of the first marriage are: Mrs. Mary E. Smith, of Townsend; Mrs. Helen E. Cummings, of Fitchburg; and Will O. Taylor, the only son.

Mr. Taylor was brought up to attend the Congregational Church; and so exemplary was he, and withal so ardent a supporter of the ordinances of the Lord's house, that he was often invited and even urged to join the church. His invariable reply was: "I am not yet qualified to be a church member." During the Methodist pastorate of Rev. Wm. E. Dwight (1874-76), in connection with an extensive revival conducted by Evangelist I. T. Johnson, Mr. Taylor entered into the experience of a new spiritual life. Returning one evening from the meetings with a glowing countenance, and in tones that will never be forgotten, he said to his companion: "A new light has come into my soul. I have found a rest, a joy, a peace, unknown before." He was now not only willing, but eager, to join the church; and, accordingly, on Sunday, July 30, 1876, he was baptized by immersion and joined the Methodist society. From the time this new light came into his life his heart was not only with the Lord, but, through a small and feeble hand, with the Methodists of Townsend. And from that day all that appertained to Methodism interested Mr. Taylor, and to the day of his death he was a supporting pillar in the church of his choice. A man of incorruptible integrity already, his chief delight henceforth was to honor his Master. Modest, diffident to a fault, and hence a man of few words, his counsels and his means were ever at the service of the cause of Christ. As genial in spirit as he was urbane in his manners; as unflinchingly loyal to, as he was intelligent in, his convictions; warm-hearted, patriotic, public-spirited, with a heart so noble and true that it might have been turned inside out and discovered no stain of dishonesty, few men, probably, of greater worth have served their day and generation than William P. Taylor.

Mr. Taylor's departure was appallingly sudden, although his health had been failing for several years. All day Monday he had been unusually bright and cheerful, chatting hopefully with the friends he met, and particularly with his faithful, watchful wife. That evening he had said incidentally that while he would be glad to live a few years longer on account of his beloved family, he was yet ready to go at any time. Two hours later he had ceased to breathe.

R. H. HOWARD.

**Smalley.**—George H. Smalley was born in Albany, Vt., June 1, 1851, and died in Burlington, Feb. 24, 1896.

Mr. Smalley was the son of Rev. Eli C. and Joanna Smalley. His parents were members of the Free Baptist Church. Mr. Smalley was converted when fifteen years of age and united with the Free Baptist Church of his native town. Soon after his conversion he moved to Hardwick, Vt., and there being no church of his denomination there, joined the M. E. Church, in which he ever remained a faithful member.

Early in his Christian life he felt a call to the work of the Christian ministry, and not stopping to "confer with flesh and blood," he set about preparation for the same. Not long, however, had he been engaged in this work of preparation, before he discovered, to his great surprise and sorrow, the inception of a throat trouble which continued to develop until he saw that he would not be able to speak in public for any great length of time and must turn aside to some other work. It was one of the severest experiences of his life to give up the idea of preaching the blessed Gospel of Christ which he so dearly loved.

While in Hardwick he married Miss Viola Boyl, and not long after moved to Lyndonville, Vt., where he resided until 1890, when he moved to Burlington, it being a more eligible place for his business. Here he resided until his death.

Mr. Smalley was of an optimistic nature, always saw the bright side of life, and by his genial and sunny disposition, unguessed and sanctified by grace, he won many friends and made few enemies. He was one of the all-round men who could adapt himself to the circumstances of any occasion. It was the writer's good fortune to be his pastor for two years when in Lyndonville, and truly he was one of the Arcons to hold up his hands in the battle for the right. He believed in applied Christianity, seeking to be useful as well as the individual. Though ever a busy man, yet he always found time to be present at the social religious services of the church. "The kingdom of God first," was his motto. He was a noble, generous, sympathetic Christian. He had always a kind word of counsel to the ignorant, an admonition to the wayward, and an open pocket-book for the needy. The church militant has lost a true member, but the church triumphant has gained

a saint. May his mantle fall on many who remain to mourn!

For nearly twenty years he was connected with the Connecticut General Life Insurance Company, and acted as general agent for Vermont the last years of his life. He was one of the organizers of the Vermont Association of Life Underwriters, effected June 30, 1890; was elected its president in 1893 and was acting as treasurer when he died. He was one of the prominent members of the Grand Lodge of Good Templars of the State of Vermont and their presiding officer for several years. He was also identified with the Odd Fellows and Free Masons.

The funeral obsequies were conducted by Rev. H. B. Howe, of Burlington. Among the many friends present were some of the prominent insurance men with whom he had associated in business life, the Whatsoever Circle of King's Daughters, of which Mrs. Smalley is a member, members of the Burlington Lodge No. 100 F. and A. M. and Hamilton Lodge No. 14 I. O. O. F., of which the deceased was a member. The interment was at Lake View Cemetery.

May He who said, "Leave thy fatherless children, I will preserve them alive," and "Let thy widows trust in Me," be the refuge and strength of those who remain to weep.

**Celley.**—Mrs. Frenella (Bauill) Celley was born in Corinth, Vt., Jan. 31, 1811, and died in Bradford, Vt., Feb. 7, 1896, having completed her 85th year just one week before the day of her death.

She married, April 30, 1833, Capt. Elisha Celley, who was several years her senior, having been born June 21, 1794, his birthplace being Andover, N. H. The difference in years was not sufficient, however, to prevent the union being a harmonious one, and the couple lived happily together for more than half a century, each seeming well adapted to the other.

One child—a son, to whom was given the name of Erasmus—came to gladden the home; but this only for a few months, as he was born June 18, 1837, and died Sept. 23, 1838.

Mr. and Mrs. Celley were devoted Christians, and will be well remembered by many of our preachers, especially the older ones, as they were among the most constant and appreciative attendants on the means of grace, though for many years situated so that it was necessary for them to drive several miles to reach the church of their choice; and their home was ever open to the itinerant, who was made to feel himself a most welcome guest.

The writer has been unable to obtain definite information as to the conversion or earlier Christian life of this godly couple, but it appears that they were connected with the Congregational Church for a time; they then identified themselves with the Methodist Episcopal Church, to which they gave loyal and earnest allegiance to the close of life. They endeavored conscientiously to walk in the footsteps of the Master, and many will feel that it might well be said of them that, like Zacharias and Elizabeth of old, "they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless."

Mr. Celley died Sept. 11, 1886. After his death Mrs. Celley left the farm in Corinth which had so long been their home, and resided for a time in East Corinth, and afterward in Fairlee, holding her membership, however, in Grace Church, Bradford. She maintained her interest in the church to the last, and was an attendant whenever practicable. She was in her parish in the congregation on the Sunday before her death. On the return home she was thrown from the sleigh and received injuries which, though apparently not serious, probably hastened the end. A reunion and roll-call of the church had been arranged for the evening of the day that she died. She had hoped to attend, even after the accident, and finally gave up the idea more because of unfavorable weather and roads than on account of her injuries. When it became apparent that it would not be wise for her to carry out the plan, she began a letter to be read in response to the calling of her name. It is addressed to her "Dear Pastor, Brother O. Sisters of Grace Church," and suggests how much she had anticipated meeting with them on that occasion. The letter also contains these expressions: "I feel that the precepts of our holy religion, drawn out in the daily practice of life, can make a heaven below;" and: "How numerous are the streams of mercy which we can augment if"—The latter sentence was evidently unfinished, and the writer, instead of being permitted to complete it, was summoned to the roll-call on high. The partially written letter was read at the roll-call, producing a deep impression. She had passed away quietly and peacefully while alone in her room.

Funeral services were held in the Congregational church at East Corinth on the following Monday, conducted by Rev. F. W. Lewis, who was for the second time her pastor, assisted by Rev. Mr. Hatch, of the church where the service was held.

**Fernald.**—Mary Eliza Fernald, wife of Capt. George R. Fernald, was born in Dover, Me., Aug. 10, 1833, and died at her home in Wilton, Me., April 16, 1896.

Mrs. Fernald was the daughter of James and Rebecca Woodbury, with whom she lived and for whom she tenderly cared until they passed from the changing to the ever-abiding—the mother in 1868 and the father in 1872. In 1873 she was married to Capt. Fernald, and went with him to his home in Wilton, where they have since resided.

Early in childhood she was converted, and her conversion was of that type which left no room for doubt as to its being thorough and genuine. She became and continued a member of the Free Baptist Church in her native town until her removal to Wilton, when she changed her membership to the M. E. Church in the latter town, of which she was a lively member until she was translated to the church triumphant. She sought for herself and did what she could to help others attain the highest New Testament standard of experience and life. In all her relations Mrs. Fernald studied to show herself "approved unto God."

For the last year her health had been constantly failing and the last few weeks of her earthly life were full of suffering, but through it all her path grew brighter day by day. Not more than five minutes before her death her husband inquired of her if she realized she was going, and she quickly responded, "Yes, but Jesus saves and all is bright." She died as she lived, rejoicing in the power of Jesus to save.

Funeral services were held in the M. E. Church, conducted by her pastor, assisted by Rev. W. A. Nottage, a former pastor, and Rev. F. A. Sanborn of the Congregational Church. The day following the services the remains were

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B. F. F.

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## Review of the Week.

Tuesday, May 19.

- The coronation festivities begin in Moscow.
- Many forest fires in different parts of the State.
- The Supreme Court of the United States sustains the constitutionality of a Louisiana law providing for separate cars for whites and blacks; Justice Harlan vigorously dissents.
- Rev. S. R. Fuller, of Malden, declines to be disciplined and resigns from the Protestant Episcopal ministry.
- An exciting debate in the Italian Chamber over the proposed impeachment of ex-Premier Crispi.
- A sharp fight in Cuba; both sides claim the victory.
- The death-roll in Texas by the tornado will reach 250.

Wednesday, May 20.

- Rev. Drs. C. C. McCabe and Earl Cranston elected Bishops by the Methodist General Conference.
- The filibustering steamship "Bermuda" at Puerto Cortes, Honduras, closely watched by a Spanish cruiser.
- A report that \$27,000,000 of Cuban bonds have been purchased in France in the last two months.
- The executive council of the Transvaal decides that Rhodes, Hammond and others who were sentenced to death, shall undergo fifteen years' imprisonment.
- Nihilist conspiracies detected in Moscow, according to report.
- The restriction of immigration discussed by the House.
- Death of Archduke Charles Louis, brother of Emperor Francis Joseph.
- Lieut. Peary to sail north to Cape York, Melville Bay, Greenland, to bring back an immense sealion.
- An American syndicate to build the railroad in Korea between Seoul and Chemulpo.
- The Canadian Pacific to join the Joint Traffic Association.

Thursday, May 21.

- Andover, Mass., celebrates its 250th anniversary.
- The President's course in Cuban matters to be shaped by future events.
- The steamship "Orong" sinks by collision off Wosung, China, and 292 persons are drowned.
- The New York Savings Banks Association, representing deposits of over \$700,000,000, adopts strong resolutions in behalf of "sound money."
- The Lachine Rapids will be utilized to furnish electric power and light to Montreal.
- The Senate passes the Fortifications bill, increasing it to nearly \$11,000,000; Mr. Gorman's rider, authorizing the issue of \$100,000,000 in certificates of indebtedness to protect the Treasury, defeated; the House passes the bill to impose an educational test on immigrants.

Friday, May 22.

- Missouri visited by destructive tornadoes.
- The czar enters Moscow; one of the most brilliant fetes ever given in Russia.
- Rev. Dr. John L. Withrow elected Moderator of the Presbyterian General Assembly, now in session at Saratoga.
- Messrs. Hill and Allen have an altercation in the Senate over the bill proposed by Mr. Butler forbidding the issue of bonds without the consent of Congress.
- Secretary Olney protests against Gen. Weyler's edict prohibiting exportation of tobacco from Cuba.

Saturday, May 23.

- Bitter feeling increasing in Cape Town on account of the sentences imposed upon the Johannesburg leaders.
- More arms for the Cuban insurgents; the "Laura" lands nine-tenths of her cargo before being frightened off.
- No subway for New York; the Supreme Court decides against it.
- An uprising of Japanese laborers in Guadaloupe.
- Sir Donald Smith gives \$2,000,000 for the erection of a college for women in Montreal.
- The Cubans accused of using explosive bullets.
- Labor riots in Bohemia; the police shoot into a mob in Reichenberg.
- The eighty-second anniversary of the American Baptist Missionary Union begins at Asbury Park.
- A long and bitter debate in the Senate over the Anti-bond bill.
- Thirty-two deaths from cholera in Cairo; no new cases.
- The net debt of New York city, \$110,587,000.
- Reported discovery of a vein of gold and silver in West Somerville.

Sunday, May 25.

- The insurrection in Crete against Turkish misrule becomes formidable.
- The formal proclamation of the date of the czar's coronation publicly read in the Senate Square of the Kremlin.
- The Butler Bond bill before the Senate; Mr. Howard, in the House, introduces resolutions impeaching the President, which were rejected.
- President Gilman decides to remain at Johns Hopkins.
- The Tennessee Co-operative Town Company, in financial straits, sells out to George H. Towle of this city.
- The Mississippi steadily rising; rivers in Missouri and Kansas overflow their banks.
- F. J. Klockhoefer, the ex-disbursing clerk of the State Department, Washington, charged with embezzling \$37,367 of public funds.

### Recalled Stormy Times.

"Well, that looks natural," said the old soldier looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gall Borden Eagle Brand we used during the war."



Rev. Joseph C. Hartzell, D. D.  
Missionary Bishop to Africa.

### COMMENCEMENT OF N. E. DEACONESSES TRAINING SCHOOL.

Prof. Harriette J. Cooke.

THE Training School of the New England Deaconess Home gave its anniversary exercises in Tremont Street Methodist Episcopal Church, Monday evening, May 18. A large and select company of friends enjoyed the program which was presented. The deaconesses appeared in their new costumes. Many who had learned to respect the unobtrusive gray bonnet feared lest the more emphatic style might meet with less favor; but when the deaconesses came in quietly with the neat black bonnet finished with the soft white silk tie, all seemed to acquiesce in the new arrangement.

The opening exercises were brief but impressive. The chairman of the evening was Professor Bragdon, of Auburndale. The influence of the hour was deepened by a song entitled "Consecration" sung by Miss Florence Vainalcourt, a deaconess from Fall River. Her sincere and true feeling and her sweet voice touched every one. A violin solo rendered by Miss Mabel Eger was appreciated. Miss Flora Hall read the class paper, which was bright and interesting.

Miss Frances J. Dyer, of the Congregationalist, gave the address, of which we have space only for an outline. She said, in part:—

"What is Worth While?" is the title of a suggestive and helpful little book by Anna Robertson Brown. Addressed primarily to a body of collegiate alumnae, it is pertinent whenever an individual is about to engage in a new enterprise, or whenever a soul stands face to face with the supreme question: "Lord, what wilt Thou have me to do?" When settlers took possession of the Cherokee Strip, they were so eager to secure claims that they lost all sense of proportion, all idea of perspective. The consequence was, many a disappointed man asked himself afterwards, 'Was it worth while? Did it pay?' Something analogous to this exists among modern women. A great field of opportunity is opened to her at the close of the present century. She is so eager to grasp all the advantages offered, that she does not stop to ask, 'What is worth while?' Therefore like a child before a Christmas tree she endeavors to grasp all at once. Evil effects are seen in intellectual life by the attempt to know all about impressionism, Kipling, Browning, and Buddhism, to the neglect of the spiritual life.

"The same danger does not beset Christian women. Any soul who has once seen 'the light of the knowledge of the glory of God in the face of Jesus Christ' is not likely to be dazzled by this intellectual allurements. Her danger lies in a different direction. She is likely to say, seeing her sister's mistake, 'As for me I will have nothing to do with the pursuit of mental riches. I will read no books, associate with no people, engage in no work which is not definitely connected with the Christian life and service.' She is apt to grow narrow. Christ did not take this ground. He recognized the needs of physical life. He talked with doctors of law. A Christian woman above all others needs the best mental equipment possible. She needs to read sociology and history to see the guidance of God in human affairs nowadays no less than in the guidance of ancient Israel; to study the immigration question on its political side as well as the religious; to study the movements of nations today. Never was there such a momentous time in the world's history. The dullest soul, one least sensitive to impressions, must realize the force of Bishop Cox's hymn, 'We are living in a grand and awful time.' There are signs that we are coming into one of those great world conflicts such as shook the nations at the beginning of the Christian centuries between Paganism and Christianity; now the struggle may be between Mohammedanism and Christianity, and it behooves Christian women to be watchful of the signs of the times.

"It is desirable to ask, What is vital? What is essential? What may we profitably let go? The answer is found in the little book of Miss

For several years Rev. J. C. Hartzell was assistant secretary of the Freedmen's Aid Society, while the venerable Dr. Rust was its secretary. In 1888 Dr. Hartzell was made secretary, and has held that office ever since. He was re-elected to the same position on Thursday, May 21, on the first ballot.

Dr. Hartzell is 54 years of age, in the prime of life, and filled with enthusiasm for the cause he has been chosen to represent. He is an alumnus of the Illinois Wesleyan University and of Garrett Biblical Institute. In 1879 his Alma Mater and Allegheny College simultaneously honored him with the degree of D. D.

In 1870 he was transferred from the Illinois Conference to New Orleans, and placed in charge of Ames Church in that city. Three years afterward he was appointed presiding elder of New Orleans District. While in that city he became editor of the Southwestern Christian Advocate, and did much to give to that periodical a position of influence and power in the South. He also became connected with the work of education in New Orleans.

Dr. Hartzell was a member of the General Conferences of 1876, 1880, 1884, 1888, 1892 and 1896. For Dr. Hartzell to thus take Africa upon his heart, is a brave and sublime act to which the church will most heartily respond.

Brown: 'We may safely let go all that does not have to do with the eternal life.' Judged by this standard it is easy to select books and friends and work. Whatever pertains to Christ's kingdom we need to be intelligent about. Over the triple doorway in Milan cathedral three inscriptions span the splendid arches. Over one is sculptured a rose and this legend: 'All that pleases is but for a moment.' Over another is carved a cross and these words: 'All that troubles is but for a moment.' Over the middle arch in the main aisle are these noble words: 'That only is important which is eternal.'

Miss Dyer closed with some fitting words to the graduating class, and gave them for a motto,

"Ask God to give thee skill in comfort's art  
That thou mayest consecrated be  
And set apart  
Unto a life of sympathy;  
For heavy is the weight of ill  
On every heart,  
And comforters are needed much  
Of Christlike touch."

At the close of the address the class of seven came forward to receive their diplomas. Rev. Dr. Wm. E. Clark spoke a few earnest and beautiful words which we feel sure those ladies will not soon forget. He emphasized the thought so ably presented by Miss Dyer—the necessity of a broad intellectual life, with the spiritual, which alone would fit them for dealing with the many sides of human life. Their own abundant life must be poured out upon those who are less highly favored.

Dr. George M. Steele pronounced the benediction, and the friends gathered around the class for congratulations and good-by. Thus ended a pleasant evening.

Boston, Mass.

Rev. M. C. B. Mason, D. D.

HE was elected, May 25, a corresponding secretary of the Freedmen's Aid and Southern Education Society as the colleague of Dr. J. W. Hamilton. Dr. Mason was born in the State of Louisiana, March 27, 1859. The early years of his life were spent on a sugar



Rev. M. C. B. Mason, D. D.

New Corresponding Secretary Freedmen's Aid and Southern Education Society.

plantation, where there were no educational advantages. He was ten years old before he was taught the alphabet. By great perseverance and courage he struggled through the primary schools, finally graduating from New Orleans University in 1883, and from Gammon Theological Seminary in 1891. He is at present pursuing a course in philosophy in Syracuse University. He was converted in 1874 and joined the Louisiana Conference in 1883, and for seven years filled important charges in New Orleans and in Atlanta. He is now a member of the Savannah Conference and a delegate to this General Conference. For five years he has served as assistant secretary of the Freedmen's

Aid Society. He is recognized as a platform orator of remarkable eloquence and persuasive power. His elevation to a full secretaryship is a just and logical sequence.

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